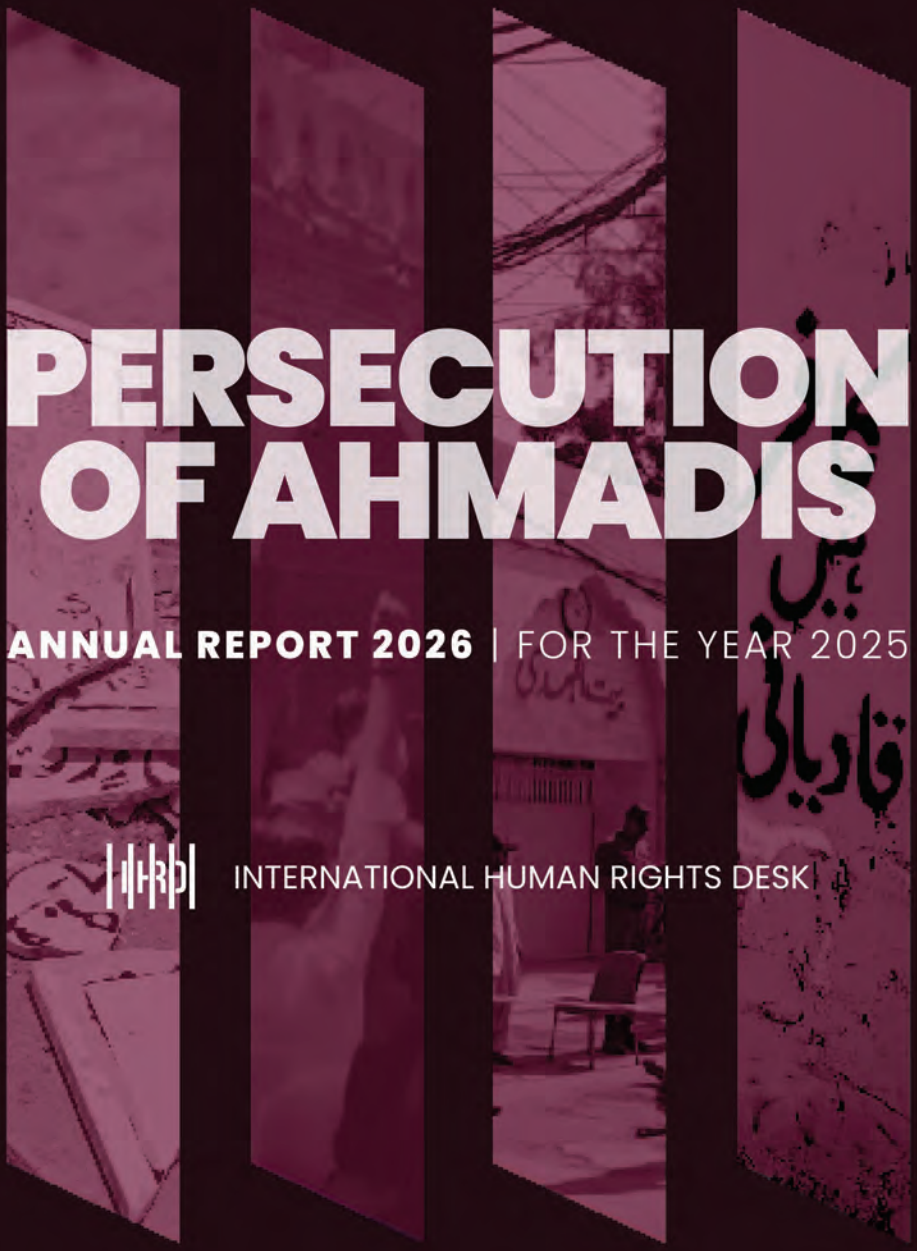

PERSECUTION OF AHMADIS

ANNUAL REPORT 2026 | FOR THE YEAR 2025

INTERNATIONAL HUMAN RIGHTS DESK

The International Human Rights Desk was established by the Head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad, to document, analyse, and respond to human rights abuses affecting Ahmadis in Pakistan and an expanding number of countries worldwide. Its work is grounded in a human rights framework informed by Islamic teachings on justice, dignity, and the freedom of faith, belief, and conscience.

Throughout 2025, the Desk continued its engagement amid persistent legal discrimination, social exclusion, and violence directed at Ahmadi communities. Through rigorous grassroots documentation, research, and advocacy, it sought to place these developments within their broader legal, political, and social contexts, and to articulate a principled human rights perspective on religious persecution that extends beyond any single country or community.

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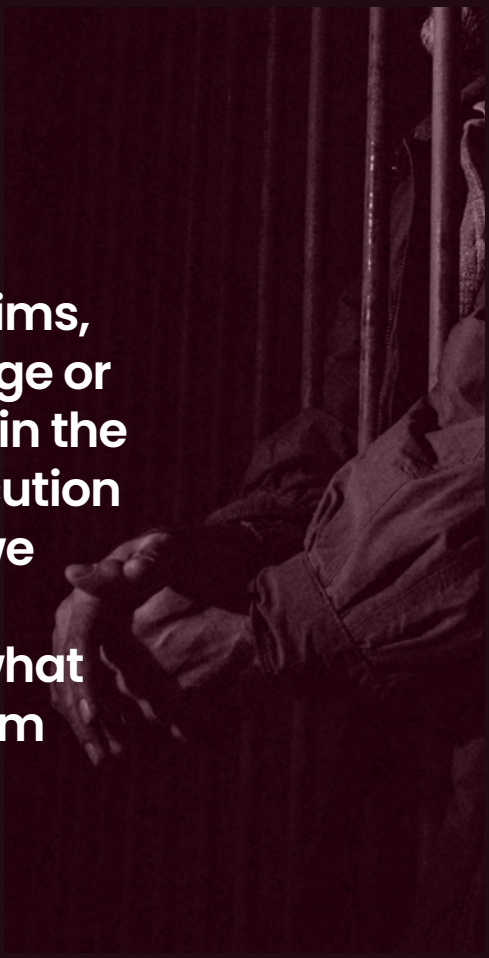

We, Ahmadi Muslims, do not take revenge or resort to violence in the face of the persecution we face. Rather, we respond only with peace, as this is what our religion of Islam teaches us.

Hazrat Mirza Masroor Ahmad

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EXECUTIVE SUMMARY

"In 2025, these dynamics converged into a year in which Ahmadis were exposed to harm across every sphere of life.... The result was an environment in which being visibly Ahmadi carried escalating risk."

On 10 October, shortly before the Friday prayers, an armed assailant opened fire at Bait-ul-Mahdi, an Ahmadiyya place of worship in the community's headquarters of Rabwah. The attacker arrived earlier in the day, parked near the mosque in the Gol Bazaar area, and at approximately 1.23 pm shot Ahmadi volunteers stationed at the entrance of the building and at a secondary security post. Eight Ahmadis sustained gunshot wounds. Worshippers inside the mosque were evacuated. Police seized the attacker's vehicle and took possession of his body after he was shot and killed during the exchange. In the aftermath, religious figures publicly cast suspicion on the Ahmadi community itself, alleging that the shooter may have been deployed by the community to serve its own strategic purposes.

The shooting in Rabwah reflected both the longstanding pattern of violence and rights violations faced by Ahmadi Muslims in Pakistan and many of the defining features of Ahmadi persecution that characterised 2025. It exposed the absence of effective state protections, evident in the reliance on volunteer security drawn from the community's youth branches. It underscored the increasing difficulty Ahmadis face in carrying out routine acts of religious worship. It demonstrated how violence against Ahmadis occurs with ease in an environment that remains openly

hostile and, in practice, often enables or legitimises attacks against the community. Rabwah is the administrative headquarters of the Ahmadiyya Muslim Community in Pakistan and has a predominantly Ahmadi population. That Ahmadis were not safe even there underscored the extent to which insecurity, incitement, and institutional failure have become entrenched across the country.

In 2025, these dynamics converged into a year in which Ahmadis were exposed to harm across every sphere of life. Their religious worship was increasingly obstructed, criminalised, or rendered dangerous; places of worship were sealed, altered, or attacked; members of the community were killed, assaulted, or driven from their homes; children and teachers were pushed out of schools; livelihoods were disrupted through boycotts and harassment; and even burial rites were denied or violated. These abuses followed a recurring sequence of clerical incitement, coercive state action directed at Ahmadis, and the consistent absence of effective accountability. The result was an environment in which being visibly Ahmadi carried escalating risk.

Attacks on Ahmadiyya places of worship formed a core feature of this architecture of exclusion. The year opened with the demolition of a historic Ahmadiyya mosque in Daska Kalan, District Sialkot, carried out under the pretext of an alleged encroachment. That action foreshadowed a year in which 21 Ahmadi places of worship were targeted through demolitions, the removal of minarets and prayer niches, mosque sealings, and forced alterations, particularly in the Punjab. Agitations against Ahmadiyya places of worship by Tehreek-e-Labbaik

POLICE DESTROYED THE NICHE OF A 70-YEAR-OLD AHMADI MOSQUE IN GUJRANWALA

Attacks on Ahmadiyya places of worship formed a core feature of this architecture of exclusion.

Pakistan (TLP) and allied clerical networks repeatedly preceded official action, with police and civil authorities often acting on sectarian demands instead of fulfilling their obligations under the law. In several incidents, worshippers were detained, community office-holders were taken into custody to suppress objections, and efforts to document official action were obstructed.

Ramadan 2025 marked a decisive shift in the state's willingness to circumscribe the community's ability to peacefully exercise their faith. In the weeks immediately preceding and throughout the month, Ahmadi Muslims faced a coordinated campaign to obstruct, criminalise, and suppress the Friday prayers across multiple provinces.

The pattern was set on 28 February in Daska, District Sialkot, when police arrested 22 Ahmadis, including minors, as they gathered for prayers inside a private, enclosed place of worship. In the weeks that followed, disruptions were reported across the country. Incidents included police surveillance, sealing of worship places, forced dispersal of worshippers, the registration of criminal cases under Ahmadi-specific provisions, and the use of "protective custody" to detain worshippers while agitators faced no comparable action.

Law-enforcement authorities repeatedly acted to appease sectarian pressure, turning Friday prayer services during the holy month into a recurring trigger for arrests, intimidation, and criminal proceedings. Clampdowns against Friday prayer services continued in the months of April through to July.

AHMADIS ARRESTED IN DASKA FOR OFFERING THE FRIDAY PRAYERS

A POLICE OPERATION AGAINST A FRIDAY PRAYER SERVICE IN KARACHI

THE SHOOTING IN RABWAH REFLECTED BOTH THE LONGSTANDING PATTERN OF VIOLENCE AND RIGHTS VIOLATIONS FACED BY AHMADI MUSLIMS IN PAKISTAN AND MANY OF THE DEFINING FEATURES OF AHMADI PERSECUTION THAT CHARACTERISED 2025.

Across Pakistan, interference with Eid prayers was reported in at least 20 districts, and at least 152 incidents were documented in which Ahmadis were prevented from performing the ritual sacrifice through police action, intimidation, confiscation of animals, or forced written undertakings.

TLP EXTREMISTS PROTEST OUTSIDE AN AHMADIYYA MOSQUE DURING EID

State interference with Ahmadi religious worship extended beyond Ramadan into the Eid festivals, and in particular Eid-ul-Adha which once again became a focal point for the state-led restriction of Ahmadi religious life in Pakistan. A nationwide campaign initiated by the Lahore High Court Bar Association called on authorities to prevent Ahmadis from offering Eid prayers, performing the animal sacrifice, or engaging in practices associated with Islamic worship. Similar demands were echoed by the TLP and local bar associations. Police and district officials responded by summoning Ahmadi leaders, extracting written undertakings and surety bonds, sealing places of worship, changing prayer times, and registering criminal cases linked to the ritual animal sacrifice. Across Pakistan, restrictions on Eid prayers were reported in at least 20 districts, and at least 152 incidents were documented in which Ahmadis were prevented from performing the ritual sacrifice through police action, intimidation, confiscation of animals, or forced written undertakings.

Judicial developments in 2025 further narrowed the boundaries of permissible Ahmadi religious life. The conviction of Mubarak Ahmad Sani on 24 December illustrated how blasphemy and anti-Ahmadi provisions could be used to impose severe criminal punishment for private community activities. An Additional Sessions Court sentenced Sani to life

imprisonment under section 295-B of the Pakistan Penal Code, with a concurrent three-year sentence under section 298-C, based on allegations linked to the possession and internal distribution of Tafseer-e-Sagheer, an Ahmadi Qur'anic commentary.

The procedural history of the case exposed the fragility of constitutional safeguards in prosecutions involving allegations of blasphemy. In February 2024, the Supreme Court granted post-arrest bail, applied Article 12(1), and briefly acknowledged a limited sphere of private religious practice under Article 20. That reasoning prompted sustained pressure from religious and political actors. Review proceedings followed, religious institutions intervened, and the paragraph articulating the Court's privacy-based reasoning was later expunged. The Court's subsequent order adopted an explicitly theological register and further constrained the already limited constitutional space previously recognised for Ahmadis.

The Sani judgment carried broader implications. It diminished the protective value of private space, lowered the evidential threshold for blasphemy liability, and demonstrated how routine religious language and texts could be used as criminal evidence, including through reliance on Zaheeruddin vs State (1993). Taken together, the case reinforced a framework in which Ahmadi rights remain contingent and reversible, leaving the community exposed to legal uncertainty and coercive enforcement under sustained external pressure.

This judicial retreat was mirrored at the legislative level earlier in December. On 2 December, Parliament passed legislation establishing a National Commission for Minorities' Rights only after explicit assurances were given that Ahmadis would be excluded from its mandate. During a parliamentary debate, government ministers repeatedly affirmed that the Commission would not apply to Ahmadis. The exclusion echoed a similar decision taken in 2020. Although the community could not in any event accept representation on a body premised on the state's designation of Ahmadis as non-Muslim, the parliamentary debate itself carried decisive significance. Through it, Parliament reaffirmed the position that Ahmadis exist outside all recognised categories of citizenship, neither Muslim nor minority, and are therefore excluded even from the limited and symbolic protections afforded to other religious communities. Taken together, the Sani conviction and the exclusion of Ahmadis from the minorities commission reflected a consolidated framework in which Ahmadi rights are treated as conditional and revocable, and firmly outside

the sphere of full legal and civic recognition.

Violence against Ahmadis in 2025 remained both lethal and systematic, encompassing targeted killings, attempted murders, and physical assaults—abetted by policing practices that routinely treated victims as perpetrators. During the year three Ahmadis were murdered for their faith, and another Ahmadi man died in police custody. The murder of Dr Sheikh Mahmood Ahmad, in particular, formed part of a longstanding pattern of violence against Ahmadi medical professionals that has persisted since the introduction of the anti-Ahmadi laws in 1984, during which at least 30 Ahmadi doctors and medical professionals have been killed because of their faith. Other Ahmadis survived assassination attempts. Several incidents showed how clerical and extremist pressure shaped policing outcomes, including cases in which those attacked faced criminal accusations while the perpetrators escaped accountability.

While the rights of Ahmadis were eroded in life, these violations also extended into death, as the curtailment of Ahmadi burial practices and the desecration of Ahmadi graves remained among the starkest indicators of the depth of societal hostility against the community and the failure of the

DR SHEIKH MAHMOOD AHMAD

During the year three Ahmadis were murdered for their faith, and another Ahmadi man died in police custody.

state to provide adequate protections. Families faced obstacles in burying their deceased and police pressure to relocate funerals, while graves were systematically desecrated across multiple districts. Authorities repeatedly framed restrictive actions as necessary to maintain public order, while meaningful protections, investigation, and accountability remained absent.

Discrimination in education and civic life reinforced the broader marginalisation of the community from society. Ahmadi teachers were dismissed from their positions, denied postings, and threatened solely on the basis of their religious identity. Ahmadi children faced expulsions and denial of admission. Boycott campaigns and public incitement sought to sever Ahmadis from economic life and civic participation. Authorities forcibly removed religious inscriptions from homes and businesses, extracted coerced pledges restricting worship practices, and regulated even the most routine aspects of Ahmadi public expression under sectarian pressure.

Throughout 2025, this climate of violence, discrimination, and harassment was reinforced by a sustained pattern of unchecked hate rallies and conferences targeting Ahmadis. At least 18 such events were reported across Pakistan, with the actual number likely to be considerably higher due to under-reporting.

The most prominent gatherings took place in Rabwah, the administrative headquarters of the Ahmadiyya Muslim Community, where Ahmadis themselves have been prohibited from holding their annual convention since 1984. In September and October, events marking the anniversary of the Second Constitutional Amendment, the birthday of the Prophet of Islam, and an annual "Finality of Prophethood" conference drew large crowds to Rabwah.

Speakers repeatedly denounced Ahmadis as heretics and traitors and issued calls that endorsed or encouraged vigilante justice against the community.

High-profile figures, including Maulana Fazlur Rahman and Captain Safdar, addressed these gatherings, which collectively attracted an estimated total attendance of more than 17,000 people. Speakers repeatedly denounced Ahmadis as heretics and traitors and issued calls that endorsed or encouraged vigilante justice against the community. These rallies took place under state oversight and in the presence of law-enforcement authorities, reinforcing an environment in which public incitement against Ahmadis carried little apparent consequence.

Large-scale public incitement against Ahmadis extended beyond Pakistan. On 15 November, a rally was held at Suhrawardy Udyan in Dhaka under the banner of the Sammilito Khatme Nabuwat Parishad.

The event brought together a broad coalition of domestic religious and political actors alongside visiting clerics from Pakistan and other countries.

Speakers called on the Bangladeshi authorities to formally declare Ahmadis non-Muslim and to impose sweeping restrictions on their religious identity and practices. The event brought together a broad coalition of domestic religious and political actors alongside visiting clerics from Pakistan and other countries, and it marked a significant escalation in efforts to replicate Pakistan's discriminatory legal framework targeting Ahmadis in Bangladesh.

Participants announced a year-long mobilisation campaign aimed at pressuring the state through petitions, conferences, and mass agitations. The scale of participation, the involvement of senior foreign clerics, and the explicit demands for state-enforced exclusion raised serious concerns for the safety, equal citizenship, and religious freedoms of the Ahmadiyya Muslim Community in Bangladesh, and signalled a worrying shift away from the country's constitutional commitments to religious pluralism.

2025 demonstrated a consolidated pattern in which state institutions repeatedly responded to organised sectarian mobilisation by restricting, criminalising, or facilitating attacks on Ahmadi religious life. The year's central incidents, from the shooting in Rabwah to the suppression of Friday prayers, the coercive regulation of Eid observance, and the life sentence imposed on an Ahmadi educator under blasphemy provisions, showed how discrimination operates through law, policing, and tolerated vigilantism. The cumulative effect was a further narrowing of the space for Ahmadi worship and public life, alongside heightened exposure to violence and legal insecurity.

Abbreviations and Glossary

AC	Assistant Commissioner
AJK	Azad Jammu and Kashmir
DC	Deputy Commissioner
DPO	District Police Officer
FIA	Fedral Investigation Agency
FIR	First Information Report
JUI-F	Jamiat Ulema-e-Islam (Fazl ur Rehman)
LHCBA	Lahore High Court Bar Association
PBUH	Peace be upon him
PHCBA	Peshawar High Court Bar Association
PPC	Pakistan Penal Code
SHC	Sindh High Court
SHO	Station House Officer (Police)
SHRC	Sindh Human Rights Commission
TLP	Tehreek e Labbaik Pakistan
UN	United Nations

Bait-ul-Zikr:	House of worship
Chak:	Village
Eid-ul-Fitr:	First of the two main festivals in Islam
Eid-ul-Adha:	Festival of sacrifice
Hafiz:	A person who has memorised the Holy Quran
Hazrat:	An honorific title of respect
Jamaat:	Community
Jamia:	Religious seminary
Kalima:	Islamic creed and declaration of faith
Khatme Nabuwwat:	Finality of Prophethood
Madrasa:	Islamic seminary
Maulvi:	Muslim cleric; scholar
Maulana:	Senior Muslim cleric; scholar
Majlis:	Association
Qadiani:	Pejorative term for Ahmadi
Qurbani:	Islamic ritual of sacrificing cattle
Ulama:	Clerics or scholars

Statistical Overview for 2025

2025 was another devastating year for Ahmadis in Pakistan and beyond, as reflected in the numbers. Data sourced from detailed incident reports highlights alarming trends in martyrdoms, imprisonments, attacks on places of worship, grave desecrations, police actions, assaults, hostile rallies, and educational discrimination. Percentages and extrapolations provide deeper insight into the scale and severity of these violations.

3

Ahmadis killed for their faith in Pakistan

(One further Ahmadi died while in police custody)

5

Ahmadis survived attempted murders

GEOGRAPHICAL SPREAD OF AHMADI KILLINGS AND ATTEMPTED MURDERS

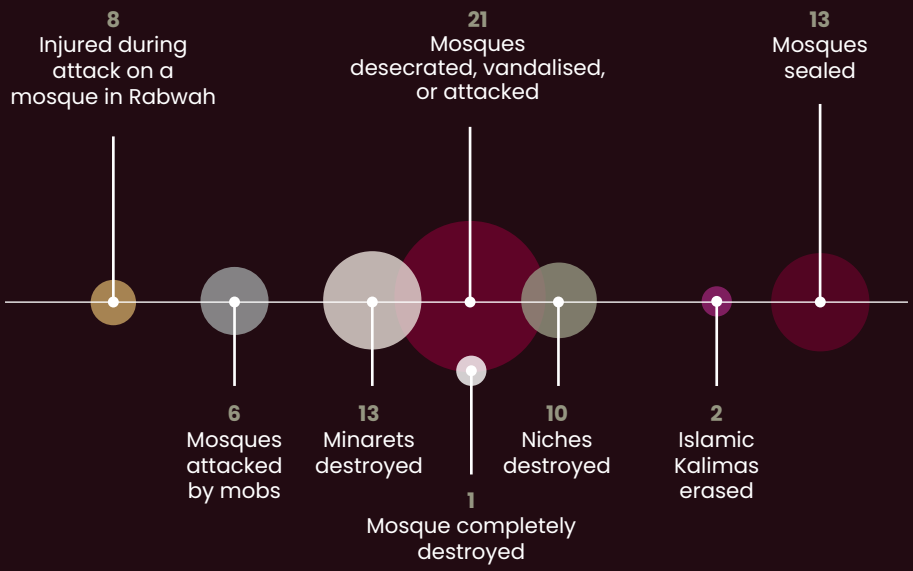
Current Ahmadi prisoners of conscience

Reported anti-Ahmadi conferences and rallies held across Pakistan

Incidents of physical assaults against Ahmadis

Incidents of Anti-Ahmadi discrimination in education

MOSQUE ATTACKS



VIOLATIONS AGAINST THE DEAD

Ahmadi graves desecrated or destroyed	381
Ahmadi graves desecrated or destroyed by the police	77
Ahmadi graves desecrated or destroyed by non-state actors	304
Instances of Ahmadi funeral prayers and burials restricted or denied	6
Attack on a mortuary	1

250

Total number of FIRs filed against
Ahmadis in 2025

AN ESTIMATED 17,000 PEOPLE ATTENDED HOSTILE CONFERENCES AND RALLIES IN THE AHMADIYYA HEADQUARTERS OF RABWAH BETWEEN SEPTEMBER AND OCTOBER 2025

17,000

SUPPRESSION OF AHMADIYYA FRIDAY PRAYER SERVICES

175

Criminal cases (FIRs) registered against Ahmadis for offering the Friday prayers

97

Ahmadis taken into custody in connection with Friday prayer services

15

Incidents in which Friday prayers were disrupted by non-state actors

21

Instances of police-imposed restrictions on Ahmadiyya Friday prayer services

FREEDOM OF RELIGION VIOLATIONS DURING EID-UL-ADHA 2025

4

Criminal cases filed against Ahmadis over the ritual animal sacrifice in Sargodha, Faisalabad, Gujranwala, and Gujrat

Locations where identical template complaints—circulated by the Lahore High Court Bar Association—were submitted to the authorities

50+

Districts where police compelled Ahmadis to sign surety bonds barring them from performing the ritual animal sacrifice

18

Districts where Ahmadis faced restrictions on Eid prayers and were forced to make alternative arrangements

20

21

Locations where Ahmadis were directly prevented from offering Eid prayers

Reported incidents in which Ahmadis were obstructed from performing ritual animal sacrifice

152

Long-standing Human Rights Violations

In addition to the escalating persecution of Ahmadis in Pakistan throughout 2025, many longstanding violations of their fundamental rights remained firmly in place.

Ahmadis continue to be prohibited from publishing the Holy Quran and its translation.

Ahmadis remain prohibited from holding their annual conference in their headquarters of Rabwah, as well as other public gatherings and events. The last annual conference held in Pakistan was in December 1983, with 250,000 participants in attendance.

The entire written works of the founder of the Ahmadiyya Muslim Community remain banned in the Punjab.

Multiple Ahmadis, imprisoned on false and fabricated charges related to their religion, continue to languish in prison.

Ahmadis remain unable to take part in national and local elections due to discriminatory laws and regulations that specifically target and exclude them from participating in the electoral process based on their religious beliefs.

Multiple community magazines, periodicals and newsletters continue to be banned in the Punjab.

In the Pakistani passport declaration, Ahmadis are required to declare themselves a non-Muslim minority, which contradicts their religious beliefs and discriminates against them based on their faith.

Ahmadi TV channels remain banned in Pakistan.

Several denationalised Ahmadiyya schools and colleges, including TI College, still have not been returned to the community due to ongoing discriminatory policies and reluctance from authorities to restore their ownership rights.

Ahmadis are compelled to declare themselves a 'non-Muslim minority, in order to obtain a national identity card.

Call to Action

#1

Discriminatory legislation and provisions, particularly the Second Amendment to the Constitution of Pakistan and the anti-Ahmadi laws ushered in through Ordinance XX, which curtail the right of Ahmadis to freedom of thought, conscience, religion and belief need to be repealed. Legislation needs to guarantee equal rights and protection to all citizens, regardless of religious affiliation.

#2

Legislative and institutional responses need to be strengthened to effectively address violence, incitement of religious hatred, and hate speech against Ahmadis, in accordance with the established international human rights standards.

#3

To ensure equitable treatment of all citizens under Pakistani law and to uphold the fundamental rights enshrined in the Constitution, it is imperative to remove the anti-Ahmadi declaration currently required for obtaining a Pakistani passport and National ID card. This declaration mandates individuals to affirm their belief in the Finality of the Prophet Muhammad (PBUH) and explicitly denounce the founder of the Ahmadiyya Muslim Community and declare members of the community as non-Muslim.

This requirement not only contravenes international human rights standards, but also exacerbates social discrimination and institutionalises religious intolerance. It further creates undue barriers for Ahmadis in accessing essential documents and services, effectively relegating them to a second-class status.

#4

Where Pakistan must look to limit the scope of legislation that targets Ahmadis, the authorities must rigorously enforce existing laws against hate speech; ensure that any speech or material that incites violence or discrimination against minorities is promptly addressed with legal action; and introduce new legislation if necessary to specifically criminalise hate speech against religious minorities, ensuring that the laws are clear and enforceable.

#5

In light of pervasive discrimination and violence against Ahmadis in Pakistan, urgent steps must be taken to safeguard their fundamental human rights and ensure their full participation in public life free from fear, hatred, and reprisals.

#6

In order to uphold principles of democratic governance and ensure the protection of fundamental human rights, it is imperative that Ahmadis in Pakistan are guaranteed the right to vote without discrimination or prejudice. This recommendation underscores the need for legislative reforms to amend electoral laws that currently disenfranchise Ahmadis based on their religious beliefs. Such reforms should unequivocally affirm the right of all citizens, regardless of religious affiliation, to participate in the democratic process and exercise their fundamental right to vote.

#7

Political leaders and lawmakers must unequivocally refrain from perpetuating hatred against Ahmadis or exploiting religious sentiments for political gain. Such actions not only undermine social cohesion but also contribute to the perpetuation of violence and discrimination against Ahmadis in Pakistan, as well as other minorities. It is imperative that politicians and lawmakers adhere to principles of inclusivity, tolerance, and respect for religious diversity in their public discourse and policy-making processes.

#8

State authorities in Pakistan need to cease any involvement in attacks against places of worship and cemeteries and instead fulfil their duty to protect all religious and cultural sites, including those of the Ahmadiyya Muslim Community. This necessitates strict adherence to the rule of law, impartial enforcement of legal protections for religious minorities, and accountability for any complicity or negligence in facilitating attacks on Ahmadi mosques and cemeteries.

#9

It is imperative that Ahmadis are granted the freedom to practice their religious festivals without fear of reprisal or arrest, as guaranteed by international human rights standards and Pakistan's constitution. The targeting of Ahmadis by both law enforcement authorities and extremists during religious festivals, particularly Eid-ul-Adha, is a flagrant violation of their rights and undermines principles of religious freedom and tolerance.

#10

Authorities must conduct a comprehensive review of the Maintenance of Public Order laws to ensure they are not misused to target religious minorities, in the arbitrary manner they were used against Ahmadis during the 2024 Eid-ul-Adha festivities.

#11

Any bans on Ahmadiyya books, magazines, newsletters, websites, and other forms of media and publications must be rescinded and all steps must be taken to ensure that Ahmadis fully enjoy their right to seek, receive, and impart information and ideas.

#12

International bodies and organisations should place sustained focus on Pakistan's human rights obligations, particularly its duties concerning freedom of religion or belief. They should raise concerns about the persecution of Ahmadis in their regular engagement with Pakistan, seek clear updates on steps taken to address discriminatory laws and violence, and ensure that progress on these issues remains part of Pakistan's ongoing international commitments.

#13

The government of Pakistan must work to eliminate all forms of anti-Ahmadi discrimination in schools, workplaces, commerce, and housing. In the case of education, authorities must address the systemic harassment faced by Ahmadi students and teachers, and implement robust measures to safeguard their rights within the educational system. The government must reaffirm its commitment to ensuring that education is a universal right, as guaranteed under Article 25-A of the Constitution, and that no individual is denied equal opportunities to learn and teach due to their religious beliefs. Schools, colleges, and universities should establish anti-discrimination policies that explicitly protect individuals from harassment based on their faith. These policies should be widely publicised, and mechanisms should be put in place to allow students and teachers to report incidents confidentially and without fear of retaliation.

#14

Authorities in Bangladesh should take immediate steps to curb rising anti-Ahmadi sentiment following the fall of the Hasina government, prevent violence and intimidation against Ahmadi individuals and communities, and reject demands by religious groups for Ahmadis to be declared non-Muslim or for Pakistan-style discriminatory laws to be enacted. The government should reaffirm its constitutional commitments to equality and freedom of religion, ensure effective protection for Ahmadi citizens, and hold accountable those responsible for incitement or attacks.

#15

The forthcoming report of the UN Special Rapporteur on freedom of religion or belief, which addresses death, burial rites and the honouring of the deceased, should be given particular attention in relation to Pakistan. Large-scale attacks on Ahmadi cemeteries, obstruction of burials, and the desecration of graves constitute severe violations of the right to grieve and reflect a pattern of discrimination that the mandate has identified as central to freedom of religion or belief. International actors should ensure that these concerns remain visible in follow-up to the report and in their engagement with Pakistan on its human rights obligations.

These recommendations aim to address the systemic issues contributing to Ahmadi persecution in Pakistan and beyond and work towards building more inclusive and rights-respecting societies.

01

Special Reports

“Due to the opposition of extremist groups to the community, and in many cases with the protection of the government, these outfits commit all kinds of cruelties against Ahmadis.”

Hazrat Mirza Masroor Ahmad

Special Reports

CLAMPDOWN ON FRIDAY PRAYER SERVICES DURING RAMADAN 2025

In the lead-up to and throughout Ramadan 2025, Pakistan experienced a coordinated campaign to obstruct and suppress the Friday prayer services of the Ahmadiyya Muslim Community. For the first time in recent years, state authorities—often acting in response to pressure from Tehreek-e-Labbaik Pakistan (TLP) and allied clerical groups—systematically intervened to prevent Ahmadis from performing congregational worship. This marked a decisive escalation in the persecution of Ahmadis, as state repression moved beyond restrictions on religious expression to target the fundamental act of communal worship itself.

Historically, Pakistan's persecution of Ahmadis has focused on the outward expression of faith—preaching, publications, religious terminology, and self-identification as Muslims. While these restrictions were formalised under the legal framework introduced in the 1980s, space for routine worship—particularly the Friday prayers—largely remained intact. Ramadan 2025 marked a clear departure from these precedents. Across Punjab, Sindh, Azad Kashmir, and parts of Khyber Pakhtunkhwa, authorities moved to shut down mosques, detain worshippers, and enforce clerical demands to halt prayer services.

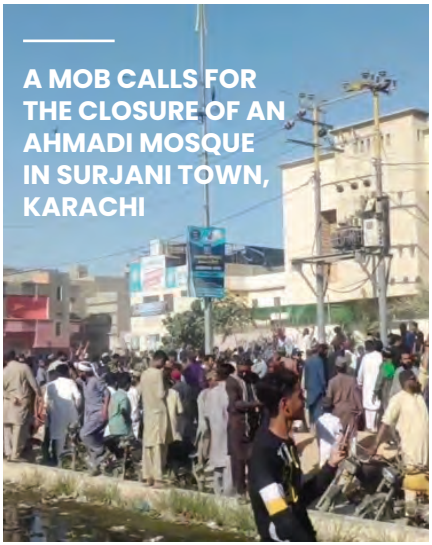
This shift followed earlier crackdowns during Eid-ul-Adha in recent years, where Ahmadis were targeted through confiscation of sacrificial animals, criminal

cases, and mosque demolitions. Those measures signalled a growing willingness to regulate religious practice itself. Ramadan 2025 confirmed that this approach had expanded into routine weekly worship.

Throughout the month, police intervened in at least two dozen locations to disrupt the Friday prayers. In some cases, worshippers were detained during prayers. In others, police stood by as mobs threatened congregations, demanded mosque closures, or vandalised prayer sites. In Chak 71 South, District Sargodha, an FIR was registered on 28 February against 23 Ahmadis under sections 298-B and 298-C following clerical protests demanding the sealing of the mosque. Although no arrests were made that day, the case encompassed nearly the entire Ahmadi population of the village. Several families subsequently fled, and remaining members now pray under police surveillance or in private homes.

On the same day in Daska, District Sialkot, police detained 23 Ahmadis, including two minors, for offering the Friday prayers in a repaired room on the site of a previously demolished mosque. As clerics chanted slogans and physically assaulted community members, police detained the worshippers rather than the agitators. Twenty-two individuals were remanded to custody and later released on bail.

The scale of disruption intensified on 7 March, when coordinated restrictions were reported across the country. In Surjani Town, Karachi, a crowd of nearly 200 gathered outside an Ahmadi mosque demanding its closure. Police and Rangers detained 40 Ahmadis, including women and children, registered an FIR under section 298-C, arrested six men who remain in custody, and sealed the mosque. In other districts, including Farooqabad, Joharabad, and Gujranwala, police imposed attendance restrictions, monitored congregations, or pressured communities to cancel or relocate their prayers.



A MOB CALLS FOR THE CLOSURE OF AN AHMADI MOSQUE IN SURJANI TOWN, KARACHI

On 14 March, TLP activists again targeted prayer services across multiple districts. In Layyah, police ordered three Ahmadi places of worship to remain closed during prayer hours. In Sialkot's Tharo area, 25 Ahmadis were taken into "protective custody" after slogans were raised outside the mosque, while the agitators were not detained. Similar patterns of surveillance, filming, relocation of worshippers, and police-imposed conditions were reported in Faisalabad, Gujranwala, Rawalpindi, and Karachi. In Chak 71 South, additional restrictions forced congregational prayers from mosques into private homes.

Disruptions continued on 22 March. In Raiwind, Lahore, police detained four Ahmadis, registered an FIR under section 298-C naming approximately 35 individuals, and sealed the mosque. In Faisalabad, worshippers were assaulted en route to prayers. In Gujrat, Kotli (Azad Kashmir), and other districts, police either restricted access to mosques or advised communities to relocate their services. Across these incidents, law enforcement consistently prioritised appeasing clerical demands over protecting worshippers.

The suppression of Ahmadi worship rights that swept through Ramadan escalated further during Eid-ul-Fitr. Across Punjab and Sindh, authorities blocked access to mosques, cancelled services, or forced worship into private homes. In Lahore, Eid prayers were permitted at only eight locations, while prayer services were barred at major centres including Darul Zikr and Model Town. In Sialkot, Malianwala, and Azizabad (Karachi), mosques were sealed following mob pressure, arrests were made, and FIRs registered. In North Karachi, 34 Ahmadis were detained on Eid day. Nationwide, approximately ten Ahmadi mosques were sealed or forcibly shut in the period around Eid.

Attacks on Ahmadi Friday prayers did not end with Ramadan. In the weeks that followed, restrictions, police interventions, and clerical pressure continued to make congregational worship vulnerable to disruption. On 11 April alone, Friday prayers were disrupted or prevented in Karachi, Lahore, Sargodha, and Sialkot, with police stopping prayers, locking mosques, imposing late prayer times, or forcing worship into private homes. In several locations, authorities took action even without clerical pressure.

On 18 April, during the Friday prayers at Ahmadiyya Hall in Karachi's Preedy area, a mob gathered chanting anti-Ahmadi slogans while police failed to intervene. During the agitation, Laeeq Ahmad Cheema was beaten to death by the crowd. His killing underscored the lethal consequences of sustained state tolerance of religious vigilantism.

His killing underscored the lethal consequences of sustained state tolerance of religious vigilantism.

LAEEQ AHMAD CHEEMA

Historically, Pakistan's persecution of Ahmadis has focused on representational aspects of faith, including preaching, publications, religious terminology, and public identification as Muslims. While these restrictions were formalised under the legal framework introduced in the 1980s, space for basic worship—particularly the Friday prayers—largely remained intact. Ramadan 2025 marked a clear departure from this pattern. Across Punjab, Sindh, Azad Kashmir, and parts of Khyber Pakhtunkhwa, authorities moved to shut down mosques, detain worshippers, and enforce clerical demands to halt prayer services.

Further incidents between May and July confirmed that the Friday prayer services had become structurally problematic for Ahmadis well beyond Ramadan. Police warnings, surveillance, filming of worshippers, evacuation of congregations, sealing of mosques, and the registration of criminal cases continued in districts including Sargodha, Sahiwal, Lahore, and Gujranwala. In July, mobs led by Tehreek-e-Labbaik activists stormed an Ahmadi mosque in Lahore, prompting police to evacuate worshippers and seal the premises, while in Gujranwala an FIR was registered against Ahmadis for offering prayer in a private residence. These developments demonstrate that the Ramadan crackdown marked the beginning of a sustained phase of interference with Ahmadi Friday worship rather than an isolated period of heightened restriction.

Ramadan 2025 marked a decisive deterioration in the religious freedom of Ahmadis in Pakistan, which continued in the months that followed. Friday prayer services—previously among the last remaining spaces of collective religious life—became recurring grounds for arrest, prosecution, surveillance, and violence. The repeated sealing of mosques, detention of worshippers, and consistent failure to restrain hostile mobs reflect a systematic policy of religious exclusion. What unfolded during Ramadan, then at Eid, and the subsequent months was a sustained effort to remove all traces of Ahmadi worship from public and communal life.

SUPPRESSION OF EID-UL-ADHA OBSERVANCES IN 2025

Eid-ul-Adha has repeatedly emerged as a focal point for the persecution of Ahmadis in Pakistan. A religious festival centred on communal prayer and animal sacrifice, Eid has consistently been treated by state authorities and non-state actors as an occasion for policing Ahmadi religious life rather than protecting it. The events surrounding Eid-ul-Adha 2025 followed this entrenched pattern and further demonstrated how one of the community's most fundamental religious observances remains subject to criminalisation and administrative control.

In the days preceding Eid-ul-Adha, the Lahore High Court Bar Association (LHCBA) initiated a nationwide campaign calling for the enforcement of anti-Ahmadi restrictions during the festival. In a formal letter addressed to senior provincial and territorial officials, LHCBA office-bearers demanded that authorities prevent Ahmadis from offering Eid prayers, delivering sermons, performing the animal sacrifice, or engaging in practices associated with Islamic worship. The letter selectively invoked constitutional and statutory provisions, omitted contrary judicial interpretations, and explicitly urged punitive action against Ahmadis in cases of non-compliance.

This intervention by a prominent legal body conferred institutional legitimacy on demands long advanced by extremist religious groups. Following the LHCBA letter, organisations affiliated with the TLP and local bar associations issued parallel resolutions at district level, warning of unrest if Ahmadis were permitted to observe Eid rituals. In several instances, responsibility for any breakdown in public order was explicitly placed on Ahmadi communities.

Lahore High Court Bar Association Lahore

Phones: 042-99214418, 99214420

Website: www.lhcbar.com Email: lhcbar@gmail.com

Ref. No. L.H.C.Bar /- 380 Dated: 21-05-2025

بخدمت جناب انسپکٹر جنرل آف پولیس پنجاب، لاہور

A LETTER FROM THE LAHORE HIGH COURT BAR ASSOCIATION

Rather than treating these warnings as threats requiring protection of a vulnerable minority, senior administrative authorities forwarded the communications through official channels for "necessary action".

This response triggered coercive measures against Ahmadis across Punjab and other regions. Police summoned Ahmadi community members and compelled them to sign affidavits or surety bonds undertaking not to perform the animal sacrifice, not to offer the Eid prayers, and not to engage in religious practices deemed to resemble Islamic worship. These undertakings frequently carried threats of fines and imprisonment, despite the absence of clear legal provisions.

Amid escalating incitement and administrative pressure, the Ahmadiyya central office submitted a written complaint to the Chief Minister of Punjab on 29 May, warning of the risk of violence, harassment, and unlawful interference with Eid practices relating to Eid. The complaint cited constitutional provisions, statutory law, and binding judgments affirming the right of Ahmadis to practise their religion in private spaces and places of worship, and requested urgent protective instructions to district administrations and police authorities. The letter was forwarded to the Punjab Home Department on 2 June, and a "Most Immediate" directive was issued to senior officials on 5 June.

These instructions had limited mitigating effects. Eid-ul-Adha fell on 7 June, leaving little time for implementation. In many districts, the directives either did not reach field-level officers or were disregarded, and coercive practices continued.

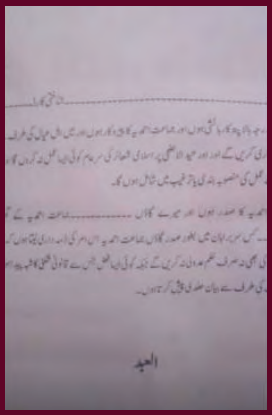
In 2025, at least 152 incidents were recorded nationwide in which Ahmadis were prevented from performing sacrifice, including through police intervention, confiscation of animals, criminal cases, intimidation by extremist groups acting in the presence of police.

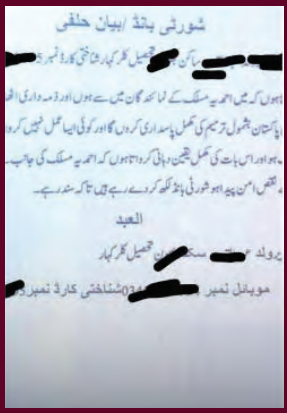
Across Pakistan, Ahmadis faced widespread interference with Eid-ul-Adha observance. Police cases linked to animal sacrifice were registered in at least four districts in Punjab—Sargodha, Faisalabad, Gujranwala, and Gujrat—naming four Ahmadis and three non-Ahmadis under provisions carrying

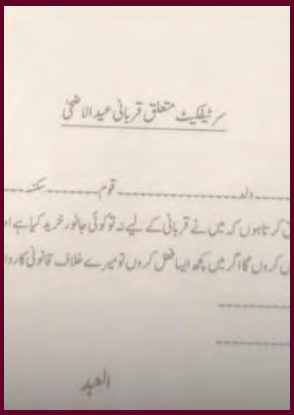
penalties of up to three years' imprisonment. Surety bonds were imposed on Ahmadis in at least 18 districts, including Rawalpindi, Sargodha, Lahore, Dera Ghazi Khan, and Wah Cantt in Punjab; Karachi and Umarkot in Sindh; and Mirpur in Azad Jammu and Kashmir.

Restrictions on Eid prayers was reported in at least 20 districts. In some areas, Ahmadis were barred from congregating altogether. In others, communities were forced to conduct prayers in the pre-dawn hours, places of worship were sealed, and worshippers were detained, questioned, or escorted to police stations. Restrictions on animal sacrifice were even more extensive. In 2025, at least 152 incidents were recorded nationwide in which Ahmadis were prevented from performing the sacrifice, including through police intervention, confiscation of animals, criminal cases, intimidation by extremist groups acting in the presence of police, and coerced undertakings extracted under threat of arrest or violence. Reports were received from Punjab, Sindh, Khyber Pakhtunkhwa, and Azad Jammu and Kashmir.

The events of Eid-ul-Adha 2025 confirm a systematic pattern in which core acts of Ahmadi religious observance are treated as security threats rather than protected rights. Administrative compliance with clerical pressure, the routine use of coercive policing, and the criminalisation of private religious practice together reflect an expanding policy of religious exclusion, with Eid serving as a recurring trigger for state-sanctioned repression.







WRITTEN UNDERTAKINGS THE AHMADIS WOULD NOT PERFORM THE RITUAL ANIMAL SACRIFICE

ARMED ATTACK ON AHMADIYYA WORSHIP SITE IN RABWAH LEAVES EIGHT INJURED

On 10 October, an armed attacker carried out a shooting at Bait-ul-Mahdi, an Ahmadi mosque located at the Ahmadiyya headquarters in Rabwah, District Chiniot. The attack took place shortly before the Friday prayers and resulted in gunshot wounds to eight Ahmadis.

According to available information, the attacker entered Rabwah earlier in the day and parked his vehicle a short distance from Bait-ul-Mahdi in the Gol Bazaar area. At approximately 1.23 pm, he opened fire on Ahmadi volunteers stationed at the main entrance of the mosque. Four Ahmadi youths performing security duties at the gate sustained gunshot wounds.

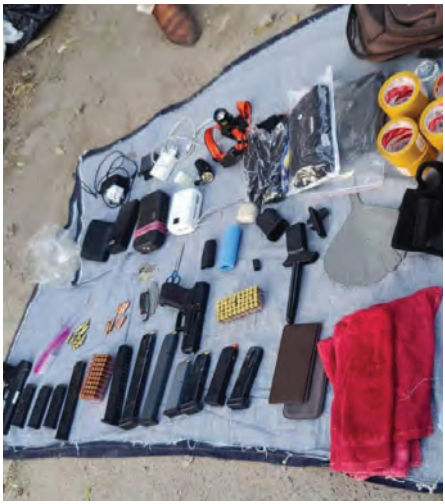
When volunteers positioned at a secondary security post responded and moved toward the attacker, he fired in their direction as well, injuring two additional individuals. During the exchange of fire, the attacker was shot and killed.

Police took custody of the attacker's body at the scene. The Bomb Disposal Squad inspected the attacker's vehicle, which was subsequently seized by police. Given the security situation, worshippers inside the mosque were evacuated without further injury.

The attacker was later identified as Sohaib bin Zaigham, a resident of Rajanpur, with a temporary address in Lahore.

CCTV FOOTAGE OF THE ATTACKER SHOOTING AT YOUTH VOLUNTEERS OUTSIDE OF BAIT-UL-MAHDI

Following the attack, authorities sealed roads surrounding Bait-ul-Mahdi. A large police contingent was deployed, along with personnel from Rescue 1122 and other emergency services. The Deputy Commissioner, District Police Officer, and Assistant Commissioner visited the site. Formal investigations and procedural steps were initiated by the authorities.



Eight Ahmadis were injured in the attack. According to medical information provided, Mirza Muhammad Ahmad sustained gunshot injuries to the face, abdomen, and leg. Imran Butt sustained gunshot wounds to the arm, abdomen, and jaw. Sabahuddin suffered gunshot injuries to the abdomen and both legs. Arsalan Ahmad was shot in the leg. Imran Shah sustained a gunshot wound to the leg. Usama Saeed was also shot in the leg. Two other men were reported to have sustained minor injuries. All injured individuals were taken to Fazl-e-Umar Hospital in Rabwah, where several remained under treatment for multiple days.

In the aftermath of the attack, certain religious figures publicly questioned the nature of the incident and directed suspicion toward the Ahmadi community itself. In a video statement circulated after the shooting, Maulvi Muhammad Ilyas Chinioti, Amir of the Tahaffuz Khatm-e-Nabuwwat Movement, claimed that the attacker's age and manner of shooting were inconsistent with those of a terrorist. He stated that representatives of his group had met the District Police Officer and urged authorities to investigate whether the attacker had been "fielded" by Ahmadis themselves.

These statements were made despite the fact that the attack targeted an Ahmadi place of worship, resulted in multiple gunshot injuries to Ahmadi volunteers, and required emergency evacuation and medical response.

Rabwah: A City Under Siege

The armed attack on Bait-ul-Mahdi must be understood in the context of Rabwah's longer history of persecution. Rabwah (officially Chenab Nagar), despite serving as the administrative headquarters of the Ahmadiyya Muslim Community in Pakistan and having a predominantly Ahmadi population, has never been a place of safety for Ahmadis. The numerical majority of Ahmadis in the town, and the presence of central community institutions, have not shielded residents from violence, or coercive action by the state. On the contrary, Rabwah has repeatedly been the site of incidents that illustrate the depth and persistence of anti-Ahmadi persecution.

The insight

In December 1989, authorities registered FIR No. 367/89 at Rabwah Police Station under section 298-C of the Pakistan Penal Code. The case did not concern a specific individual act. Instead, it treated religious expression across the town as a criminal offence, exposing the entire Ahmadi population of Rabwah to prosecution. Nearly nineteen years later, this approach was repeated. On 8 June 2008, police registered FIR No. 254/08 at Chenab Nagar Police Station under sections 298-C, 285, and 337-H2 of the Penal Code. The complainant was the state itself. The FIR accused the residents of all neighbourhoods of Chenab Nagar of committing offences by marking a community religious occasion through decorative displays. The scope of the case allowed for the arrest of any Ahmadi resident. At least one community member, Muhammad Younus, was detained for approximately one month before being released on bail.

Rabwah has also witnessed acts of lethal violence carried out openly and explicitly on religious grounds. On 12 August 2022, Naseer Ahmad, a 60-year-old Ahmadi resident, was stabbed to death at the town's bus stand after an assailant demanded that he raise specific religious slogans. The killing took place in public and in daylight. The victim had no known dispute with the attacker and was targeted solely because he was identified as an Ahmadi. The incident demonstrated that the numerical majority offered no protection in an environment shaped by sustained incitement against the community.

State institutions have themselves been implicated in serious abuses against Ahmadis in Rabwah. In 2012, Abdul Qudoos Ahmad, a schoolteacher and local community office-holder, died shortly after being released from prolonged illegal detention by Chenab Nagar police. He had been held for more than a month without formal charges and subjected to severe physical torture while in custody. Despite the gravity of the allegations, accountability remained limited, and senior officials were not meaningfully investigated.

In December 2016, the Punjab Counter Terrorism Department carried out an armed raid on Ahmadiyya administrative offices and a community printing press in Rabwah. Officers entered without warrants, assaulted staff, arrested individuals based on their association with the community, seized equipment and publications, and registered cases under Ahmadi-specific provisions of the law alongside anti-terrorism charges. The operation demonstrated that even core administrative institutions of the community were not protected from coercive state action.

Against this background, the attack on Bait-ul-Mahdi cannot be viewed as an isolated security incident. It reflects a longstanding pattern in which Rabwah has been used as a site for collective criminalisation, targeted violence, and the enforcement of discriminatory legal and administrative measures. The events of 10 October 2025 show that even in the town most closely associated with the Ahmadiyya Muslim Community, Ahmadis remain exposed to lethal violence, public incitement, and the failure of authorities to provide effective protection.

THE CONVICTION OF MUBARAK AHMAD SANI AND ITS IMPLICATIONS FOR RELIGIOUS FREEDOM IN PAKISTAN

The short-lived veneer of stability felt by Ahmadi Muslims in Pakistan after the state moved to curb TLP in late October was shattered on 24 December, when an Additional Sessions Court in Lalian, Punjab, sentenced Mubarak Ahmad Sani to life imprisonment under section 295-B of the Pakistan Penal Code and imposed a further three-year term under section 298-C, with both sentences to run concurrently.

The case dates back to a police complaint registered in December 2022. Prosecutors alleged that at a prize-giving ceremony in March 2019, Sani distributed Tafseer-e-Sagheer, an Ahmadi Qur'anic commentary, and that this constituted an offense under a regulatory framework that Punjab subsequently strengthened through prohibition orders and amendments to the Punjab Holy Qur'an (Printing and Recording) Act 2011. Sani was arrested in January 2023, spent more than thirteen months in custody, and faced trial after formal charges were framed in June 2023.

In February 2024, the Supreme Court granted post-arrest bail and noted procedural flaws in the framing of the charges. The court applied Article 12(1) of the Constitution and determined that the prosecution, as formulated, relied upon statutory provisions and administrative measures that were enacted after the alleged offence in 2019. The Court also referred to Article 20 and briefly acknowledged a limited sphere of private religious practice, including within homes and places of worship. That reasoning triggered a sustained campaign by religious actors and political stakeholders. The Punjab government pursued review proceedings, religious bodies filed submissions, and paragraph 42, which captured the Court's privacy-related reasoning most clearly, was later expunged. The Court's detailed order of October 2024 adopted an explicitly theological register and narrowed the already limited constitutional space acknowledged in the review judgment.

The December 2025 conviction sits within this sequence of events and carries immediate legal and practical implications for Ahmadis in Pakistan.

First, it establishes a framework in which private spaces offer little protection once courts abandon constitutional reasoning that recognises privacy rights. Homes, places of worship, and internal communal gatherings become vulnerable to state intervention when courts treat ordinary religious practice as legally suspect. Events in 2025

have already demonstrated this logic in practice: police have repeatedly raided Ahmadi Friday prayer services held in enclosed or privately-owned premises, and have taken action related to private Eid-ul-Adha observance, including bringing charges based on the possession of sacrificial meat within private homes.

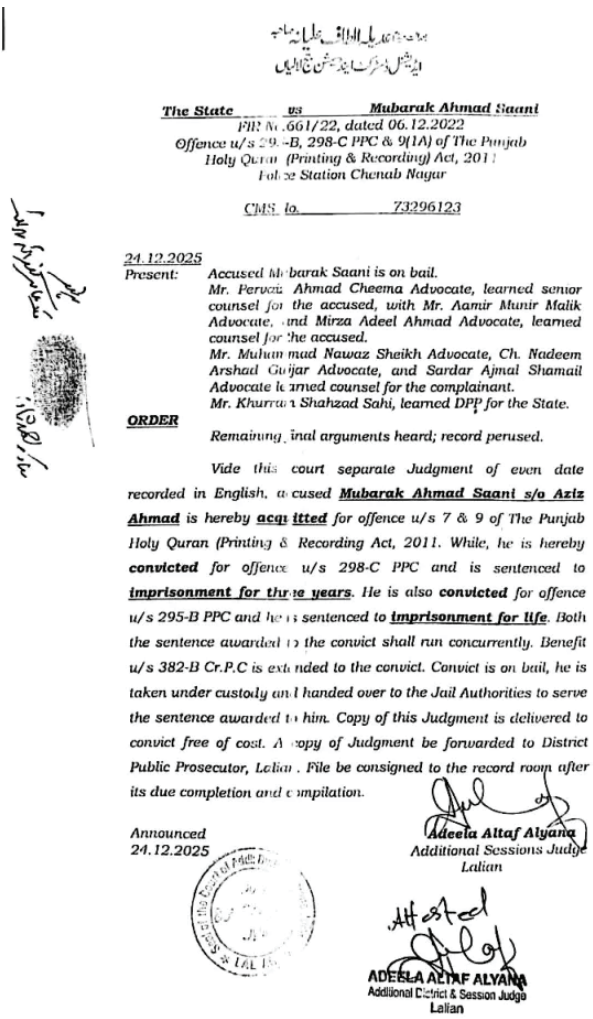
Second, the conviction broadens blasphemy liability by dispensing with any meaningful standard for proving any act of offence. The trial court found that possessing and distributing a religious text among community members was sufficient for criminal conviction, without articulating what actually constitutes 'desecration' or requiring evidence of it. This renders ordinary private religious activity potentially criminal.

Third, the judgment shows how anti-Ahmadi laws can be used to criminalise routine religious expression. The court treated the possession and distribution of religious materials as evidence of a crime, characterised religious titles and honorific as 'positively incriminating material,' and deemed their use to be unlawful impersonation. Citing Zaheeruddin vs State (1993), the court upheld restrictions on Ahmadi use of Islamic terminology.

Finally, the procedural history of the case reveals institutional fragility in cases involving religious minorities. The Supreme Court's initial constitutional analysis faced sustained external pressure through repeated executive applications filed in consultation with clerics, and was

The Supreme Court's initial constitutional analysis faced sustained external pressure through repeated executive applications filed in consultation with clerics, and was ultimately erased through expunging orders.

ultimately erased through expunging orders. This sequence undermines legal safeguards for Ahmadis and others facing faith-based prosecution, demonstrating that constitutional protections can be reversed under organised pressure.



The State vs Mubarak Ahmad Saani
FIR No.661/22, dated 06.12.2022
Offence u/s 295-B, 298-C PPC & 9(1A) of The Punjab Holy Quran (Printing & Recording) Act, 2011
Police Station Chenab Nagar

CMS Id. 73296123

24.12.2025
Present: Accused Mubarak Saani is on bail.
Mr. Pervaiz Ahmad Cheema Advocate, learned senior counsel for the accused, with Mr. Aamir Munir Malik Advocate, and Mirza Adeel Ahmad Advocate, learned counsel for the accused.
Mr. Muhammad Nawaz Sheikh Advocate, Ch. Nadeem Arshad Gujjar Advocate, and Sardar Ajmal Shamail Advocate learned counsel for the complainant.
Mr. Khurram Shahzad Sahi, learned DPP for the State.

ORDER

Remaining final arguments heard; record perused.

Vide this court separate Judgment of even date recorded in English, accused **Mubarak Ahmad Saani s/o Aziz Ahmad** is hereby **acquitted** for offence u/s 7 & 9 of The Punjab Holy Quran (Printing & Recording Act, 2011. While, he is hereby **convicted** for offence u/s 298-C PPC and is sentenced to **imprisonment for three years**. He is also **convicted** for offence u/s 295-B PPC and he is sentenced to **imprisonment for life**. Both the sentence awarded to the convict shall run concurrently. Benefit u/s 382-B Cr.P.C is extended to the convict. Convict is on bail, he is taken under custody and handed over to the Jail Authorities to serve the sentence awarded to him. Copy of this Judgment is delivered to convict free of cost. A copy of Judgment be forwarded to District Public Prosecutor, Lalian. File be consigned to the record room after its due completion and compilation.

Announced
24.12.2025

Adeela Altaf Alyana
Additional Sessions Judge
Lalian

Attested

ADEELA ALTAF ALYANA
Additional District & Session Judge
Lalian

SHORT ORDER IN THE TRIAL OF MUBARAK AHMAD SANI

02

Murders and Assaults

> Pakistan must break the pattern of impunity that has allowed perpetrators of attacks and incitement to hatred and violence to act without restraint.

Panel of UN Human Rights Exeprts

Murders and Assaults

SPOTLIGHTS

BASTI SHIKRANI, DISTRICT BAHAWALPUR
26 January

On 26 January, police in Bahawalpur registered a criminal case under sections 506, 379, and 341 of the Pakistan Penal Code (PPC) against three members of the Ahmadiyya Muslim Community: Adnan Ahmad, Abdul Jabbar, and Furqan Ahmad, residents of Basti Shikrani. No arrests were made in connection with the case.

According to accounts provided by community members, matters came to a head at around 4 pm when Adnan Ahmad was walking toward nearby agricultural fields and was confronted by individuals affiliated with the Tehreek-e-Labbaik Pakistan (TLP). He was physically assaulted during the encounter. A group of labourers intervened, and shortly afterwards Abdul Jabbar and Furqan Ahmad arrived at the scene. As the three men attempted to return home together, they were intercepted by a larger group of TLP supporters, who blocked the road and issued threats against them.

The Ahmadis contacted the police helpline to request assistance. When police officers arrived, they found the road obstructed by the group. TLP members alleged that the Ahmadis had initiated the violence. The Ahmadis denied the allegation. Citing security concerns, the police took the three men into custody and escorted them to their homes. Despite the police presence, individuals associated with the TLP continued to threaten and verbally abuse them.

Later that evening, police summoned both sides to the police station. However, due to the presence of a hostile crowd gathered outside, officers later advised the Ahmadis not to come. At approximately 10 pm, after the crowd had dispersed, police took Adnan Ahmad to a hospital, where he received initial medical treatment and was instructed to return the following day for further examination.

Despite the injuries sustained by Adnan Ahmad and the threats reported against all three men, police registered the case against the Ahmadis rather than against those who had assaulted them. Community members stated that the First Information Report (FIR) was filed following pressure from religious clerics. In the days that followed, individuals associated with TLP escalated their actions by issuing public calls for the killing of Ahmadis, promoting social boycotts, and defacing images of the founder of the Ahmadiyya Muslim Community.

WASOBANGA, DISTRICT MANDI BAHAUDDIN
9 March

At approximately 7.30 pm, Farooq Ahmad, a member of the Ahmadiyya Muslim Community, was present at the shop of an acquaintance when an individual affiliated with the TLP arrived to distribute pamphlets calling for a boycott of Ahmadis. The shopkeeper refused to accept the material. Following this, several clerics gathered outside the shop and began chanting anti-Ahmadi slogans.

One of the clerics subsequently demanded that the shopkeeper expel Farooq Ahmad from the premises. When he refused, the cleric and others accompanying him assaulted both men. They damaged merchandise inside the shop, smashed Farooq Ahmad's motorcycle, and blocked the adjoining road. Local residents intervened, enabling the shopkeeper to escort Farooq Ahmad away from the scene and contact the police.

Police later arrested three individuals in connection with the attack and registered an FIR at City Police Station Mandi Bahauddin under anti-terrorism provisions, citing incitement to violence and the distribution of hate material. Officers also seized copies of Lolaak, a publication known for promoting the forced conversion of Ahmadis. During questioning, the detained individuals reportedly admitted that they had deliberately targeted the Ahmadi man.

Earlier the same day, on 7 March, three unidentified men carrying iron rods were observed standing outside the home of another Ahmadi resident, Wajahat Ejaz, shortly after the evening prayers. When questioned by a neighbour, the men claimed they were looking for someone who did not live in the area and then left. No explanation was provided for their presence.

BARMOCH GOI, DISTRICT KOTLI, AZAD JAMMU AND KASHMIR
11 March

On 11 March, an Ahmadi shopkeeper, Qurban Hussain, was assaulted while offering prayers inside his shop in Barmoch Goi, District Kotli. He sustained injuries during the attack but did not suffer life-threatening harm. At the time of writing, no criminal case had been registered against the alleged perpetrator.

Later the same day, unidentified individuals threw stones at the homes of Ahmadi residents in the village. Barmoch Goi, located near the Line of Control, is home to a small Ahmadi population of approximately six or seven families. Community members reported that the area has previously experienced anti-Ahmadi hostility, including attacks against Ahmadi graves.

Unidentified individuals threw stones at the homes of Ahmadi residents in the village.

BARMOCH GOI, DISTRICT KOTLI, AZAD JAMMU AND KASHMIR

NATIONWIDE
April-May

On 18 April, a mob affiliated with the TLP gathered outside the Ahmadiyya Hall building in Karachi during the Friday prayers. Worshippers inside the building were surrounded and exits were blocked whilst the crowd chanted anti-Ahmadi slogans. During the confrontation, members of the mob identified 46-year-old Laeeq Ahmad Cheema as an Ahmadi. He was beaten with bricks and sticks and sustained fatal injuries. He died at the scene.

Police personnel were present during the assault but failed to intervene to prevent the violence or protect Laeeq Ahmad Cheema. Emergency medical services were not summoned. The Ahmadiyya Hall building had previously been targeted in 2023 on two separate occasions, when its minarets were demolished. Community representatives had repeatedly warned authorities that the site remained vulnerable to attack, yet no protective measures were implemented.

The killing of Laeeq Ahmad Cheema occurred during an escalation in restrictions on Ahmadi religious practices that intensified throughout Ramadan 2025. During this period, Ahmadi Friday prayers were systematically obstructed through mosque closures, arrests, and police action.

Rather than pursuing those responsible for the killing, authorities subsequently initiated criminal proceedings against members of the community. On 5 May, police at Preedy Police Station registered an FIR against the administration of Ahmadiyya Hall and 35 to 40 unidentified Ahmadis. The complainant, Abdul Qadir Patel, alleged that Ahmadis had offered Friday prayers at the hall on 18 April, the same day Laeeq Ahmad Cheema was killed outside the building. The FIR was registered only after Patel obtained a court order under Sections 22-A and 22-B of the Code of Criminal Procedure, following initial police refusal to act on the complaint. At the time of writing, no arrests have been made in connection with the killing of Laeeq Ahmad Cheema.

Less than a week later, on 24 April, 19-year-old Muhammad Asif was shot and killed in Bhulair, District Kasur. Asif and another Ahmadi youth, Asnan Ahmad, were returning home by motorcycle when unidentified gunmen opened fire approximately 100 metres from their residence. Asif was struck in the back and died from blood loss. Asnan Ahmad sustained a gunshot wound to the leg and survived. The attackers were able to get away.

The killing followed a sustained period of intimidation directed at the Ahmadiyya community in Bhulair.

For approximately two years prior to the attack, Ahmadis in the area had reported repeated threats, gunfire directed at their homes, harassment in public spaces, and efforts to enforce a social boycott of the community.

Several weeks later, on 16 May, Dr Sheikh Muhammad Mahmood, a 58-year-old Ahmadi gastroenterologist, was shot dead outside Fatima Trust Hospital in Sargodha. Dr Mahmood had previously received threats because of his faith. He was attacked shortly after the Friday prayers as he entered the hospital grounds accompanied by his wife and driver. A gunman wearing the uniform of the Suthra Punjab sanitation initiative approached him from behind and shot him twice in the back. The assailant escaped by motorcycle with an accomplice.

Witnesses subsequently stated that the attacker had been observed near the hospital's emergency ward earlier that day and had enquired about Dr Mahmood's schedule. Dr Mahmood was transported to Civil Hospital Sargodha, where he died shortly after arrival. Police registered an FIR under Section 302 of the Pakistan Penal Code.

TAHIR MAHMOOD DURING HIS ARREST

Also in May, Tahir Mahmood, the local president of the Ahmadiyya community in Malir, Karachi, died in police custody after being detained for approximately two months on faith-based charges. He had been arrested on 10 March from court premises following the cancellation of his bail in a case initiated under pressure from the TLP, who had earlier staged a sit-in demanding the closure of the local Ahmadi mosque.

During his detention, Mahmood's health deteriorated significantly. According to information provided by community representatives, he did not receive timely or adequate medical care. He was eventually transferred to hospital, where he died shortly afterwards. His death raises serious concerns regarding the conduct of authorities responsible for his detention. He was held solely on grounds of his religious identity, yet the state failed to ensure adequate medical care, humane conditions of detention, or timely intervention when his health deteriorated. This failure constitutes a breach of the state's duty of care towards individuals deprived of liberty and demonstrates the heightened risks faced by Ahmadis when detention is employed as a tool of religious persecution rather than as part of a lawful criminal process.

Decades of Targeted Violence Against Ahmadi Doctors in Pakistan

Medical professionals have been systematically targeted in lethal attacks against members of the Ahmadiyya Muslim Community in Pakistan for decades. In many regions of the country, particularly areas with limited healthcare infrastructure, physicians occupy positions of public trust and social prominence. Their professional duties require sustained contact with patients and communities across religious, economic, and social divisions. This public visibility, combined with their professional authority and the integrative nature of their work, has rendered Ahmadi doctors particularly vulnerable to violence in an environment characterised by institutionalised hostility towards Ahmadis.

The Insight

Since the enactment of Pakistan's anti-Ahmadi laws in 1984, at least 30 Ahmadi physicians and medical professionals have been killed because of their religious identity. The targeted killing of Ahmadi doctors serves a specific function within the broader structure of anti-Ahmadi persecution. Physicians who provide care across communal lines directly challenge exclusionary narratives that portray Ahmadis as illegitimate members of society or as persons outside the national community. Their professional practice disrupts efforts to enforce social segregation of Ahmadis. Violence against such figures therefore operates as a form of collective intimidation directed not only at the Ahmadiyya community itself, but also at patients, professional colleagues, and institutions that engage with Ahmadis in contexts of equality and mutual respect.

The killing of Dr Abdul Qadir in Faisalabad illustrates the immediacy with which lethal violence followed the promulgation of anti-Ahmadi legislation. On 16 June 1984, only months after the enactment of Ordinance XX, Dr Abdul Qadir, a 65-year-old physician and surgeon practising in Peoples Colony, was attacked in his home by a man who had sought entry under the pretence of requiring medical attention. Dr Qadir was stabbed repeatedly and died later in hospital from his injuries. His murder occurred in an environment newly transformed by the formal legal marginalisation of Ahmadis. By embedding religious discrimination within the legal framework of the state, these laws created a climate of official sanction for hostility against Ahmadis, which emboldened non-state actors to commit acts of violence with diminished fear of legal consequence—a pattern that has persisted and intensified in subsequent decades.

In the years following the enactment of anti-Ahmadi legislation, several of the Ahmadi physicians who were killed had received medical or postgraduate training abroad and had chosen to return to Pakistan to practise. Professor Dr Naseem Babar exemplifies this pattern. Born in 1952, he completed his doctoral studies in Poland and maintained academic collaborations with European institutions before returning to Pakistan and establishing his practice in Islamabad. On the night of 10 October 1994, an armed assailant arrived at his residence and fired at close range when the door was opened, striking him in the chest and neck. He died whilst being transported to hospital. His killing demonstrated that neither international professional connections nor academic standing afforded protection against targeted violence; indeed, such prominence rendered him more, not less, exposed to attack.

A similar dynamic was evident in the murder of Dr Abdul Mannan Siddiqui in Mirpur Khas. After completing his medical training in the United States, Dr Siddiqui returned to Pakistan and expanded his father's clinic into a hospital that provided free medical treatment to impoverished patients across rural Sindh. On 8 September 2008, he was shot and killed inside his hospital whilst conducting his daily rounds. Two armed assailants opened fire, critically wounding his security guard and injuring patients before fleeing the scene.

The killing of Dr Siddiqui occurred within 18 hours of explicit public incitement to violence against Ahmadis broadcast on a widely viewed religious television programme. On 7 September 2008, the programme broadcast statements declaring the killing of Ahmadis to be a religious obligation and urging viewers to act without fear of legal consequence. Within 18 hours, Dr

Siddiqui was dead. As in other cases, the perpetrators were initially recorded as unknown, and the investigation yielded no prosecutions, reinforcing the pattern of impunity for violence against Ahmadi professionals.

The murders of Dr Shiraz Ahmad Bajwa and Dr Noreen Bajwa in Multan on 14 March 2009 constitute one of the most brutal documented instances of targeted violence against Ahmadi medical professionals. The couple were killed in their residence in Wapda Colony after returning home in the afternoon. Dr Shiraz Bajwa, an ophthalmologist who had worked at several hospitals including Fazl-e-Umar Hospital in Rabwah, was found in a bedroom with his hands bound behind his back, his mouth gagged, and a blindfold covering his eyes. Dr Noreen Bajwa, who worked at a children's hospital, was found in the living room under similar restraints. Both had been tortured and asphyxiated. No property was stolen from the residence. Dr Noreen Bajwa was pregnant at the time of the attack. The couple had previously received death threats explicitly linked to their religious identity.

LEFT:
DR ABDUL MANNAN SIDDIQUI

RIGHT:
DR SHIRAZ AHMAD BAJWAH

Across these cases, several structural patterns are evident. The victims were publicly identifiable Ahmadi physicians whose professional roles placed them in positions of trust and social integration within the wider community. The attacks occurred in contexts characterised by sustained hate speech, open incitement to violence, and the normalisation of lethal violence against Ahmadis through public discourse and the absence of legal sanction. State authorities systematically failed to provide effective protection despite clear risk indicators, including prior threats and public incitement. Investigations rarely resulted in credible prosecutions or convictions. Where arrests were made, they did not reliably lead to successful prosecutions; appellate processes frequently resulted in acquittals or reduced sentences, systematically undermining deterrence and reinforcing impunity.

The targeted killing of Ahmadi medical professionals constitutes a sustained and structural element of anti-Ahmadi persecution in Pakistan. It reflects a systemic failure by state institutions to uphold the right to life as guaranteed under Article 6 of the International Covenant on Civil and Political Rights and Article 9 of Pakistan's Constitution, to ensure equal protection of the law, and to safeguard even those individuals who provide essential public services. The cumulative impact extends beyond the individual loss of life: it has generated sustained fear and insecurity within Ahmadi communities, constrained the willingness of Ahmadi professionals to practise openly, and undermined access to healthcare in regions where these professionals served vulnerable and marginalised populations.

BAGHBANPURA, LAHORE
4 July

A 25-year-old Ahmadi man, Salman Qadeer, was taken into police custody after being attacked by members of the TLP in a local marketplace.

The assailants recognised Qadeer from a photograph that had circulated earlier on TLP social media groups. The image had been taken several months earlier, when members of the community were forced to evacuate their mosque in Shalimar Town following a mob attack. After identifying him, the group confronted Qadeer, forced him onto a motorbike, and transported him to a police station near Multan Road, Chauburji.

At the police station, officers searched Qadeer's mobile phone in the presence of the clerics. Objections were raised to photographs and other content found on the device, and the clerics pressed police to register a blasphemy case against him. Qadeer was detained overnight.

The following day, police summoned his family and arranged his release through an informal settlement. The release involved a substantial financial payment by the family. No case was registered against his assailants.

DISTRICT SAHIWAL
12 September

On 12 September, Zafarullah Khan, a resident of Chak No. 111-6, District Sahiwal, survived an armed attack outside his place of business. Khan had parked his vehicle outside his shop, Kamran Spray Centre, located at Farmhouse Adda 11L-6R, after returning from some personal errands. As he attempted to re-enter the premises, he observed two individuals on a nearby motorcycle with their faces covered. Finding their presence suspicious, he moved back inside the farmhouse compound and stood near the gate.

Moments later, the two individuals shot at him from a 30-bore pistol, however they missed, and fled immediately after.

The incident was reported via the police emergency helpline. Police officials arrived at the scene, carried out an initial inspection, and registered a criminal case. Military Intelligence later conducted geo-fencing of the surrounding area, and personnel from the Special Branch visited the village and interviewed local residents as part of the investigation.

JOHARABAD, DISTRICT KHUSHAB
29 December

Mubashir Ahmad Virk was returning home from his farm on a motorcycle at approximately 5.40 pm when an unidentified assailant shot at him from behind. The bullet passed through his abdomen. He was taken to the District Headquarters Hospital for emergency treatment.

Joharabad has been a focal point of anti-Ahmadi hostility for an extended period of time. In recent months, anti-Ahmadi activists have actively agitated against Ahmadis offering the Friday prayers, creating an environment of sustained intimidation and violence.

03

Administrative, Legal, and Systematic Repression

> The persecution of the Ahmadiyya community is wholly legalised, even encouraged, by the Pakistani government. Pakistan's penal code explicitly discriminates against religious minorities and targets Ahmadis in particular.

Human Rights Watch

Administrative, Legal, and Systematic Repression

SPOTLIGHTS

NOKHAR, DISTRICT GUJRANWALA
29 January

Police in District Gujranwala registered a case under Section 298-C of the Pakistan Penal Code (PPC) against Bushra Abid, her brother-in-law Mubarak Ali, and Mudassir Ahmad, an official of the Ahmadiyya Muslim Community. Abid was taken into custody.

Abid, a Lady Health Visitor by profession, was implicated after a neighbour asked her for advice on arranging a teacher to instruct her children in the recitation of the Holy Qur'an. According to the complaint, Abid replied that if no teacher was available, the children could learn from an Ahmadi missionary. Members of the Tehreek-e-Labbaik Pakistan (TLP) then used this as the basis for a police report filed through their local leader, Junaid-ur-Rehman.

On 28 January, police summoned Abid and her husband to the Central Police Office for questioning and placed them in custody. The following day, a First Information Report (FIR) was registered naming Abid, Mubarak Ali, and Mudassir Ahmad. Abid was detained at the police station, while her husband was released as he had not been included in the case.

She was subsequently produced before a court and placed on remand until 10 February. She was then transferred to Gujranwala Jail. The length of the remand was highly unusual given the nature of the alleged offence.

Her bail application was first rejected by Magistrate Umar Farooq of Noshehra Virkan on 7 February. The decision was appealed before the Additional Sessions Judge of Noshehra Virkan, Hafeez ul Rehman, who also rejected the plea. A further appeal was then filed before the Lahore High Court, where Justice Raja Ghazanfar Ali Khan accepted her plea on 26 March.

166 MURAD, DISTRICT BAHAWALNAGAR
8-9 March

On 8 March, a dispute occurred in the village of 166 Murad between residents of the neighbouring localities of Panjgirain and Tamba. During the altercation, Amjad Sain, a young man with a reported history of drug use and a known heart condition, collapsed and later died while being taken to hospital. No Ahmadi was present at the scene at any point during the incident.

In the immediate aftermath, members and supporters of the TLP used the death to incite hostility against the local Ahmadi community. False claims were circulated on social media accusing Ahmadis of murdering Amjad, whom TLP supporters described as a "warrior of Islam". Calls were issued for the demolition of the Ahmadiyya mosque and for the registration of a murder case.

That evening, TLP activists organised a protest in Dahranwala, where demonstrators burned tyres and chanted anti-Ahmadi slogans. Police were present and engaged in negotiations with protest leaders but did nothing to curtail the agitation.

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On 9 March, security personnel were deployed around the Ahmadiyya mosque. Despite this presence, a group of individuals vandalised the building, damaging CCTV cameras and external lighting. Under pressure from TLP activists, police registered an FIR under sections 302, 109, 148, and 149 of the PPC. The FIR named seven individuals along with two Ahmadis: Mansoor Minhas, the local Ahmadi president, and Yasir Ahmad.

The FIR contained allegations that were disputed by community members, including claims that the mosque had been the source of ongoing tension in the village, that Ahmadis had disrupted a Khatm-e-Nabuwwat event, and that Amjad had been beaten to death inside his home by the accused. Community representatives stated that these claims were fabricated and unsupported by evidence.

Later the same day, police brought heavy machinery to the site and demolished the mosque's minarets. As tensions escalated, Ahmadi families fled their homes in fear of further violence. In their absence, protesters looted the empty properties.

NAROWAL
20 April

A case was registered at Naddoki Police Station against Muhammad Waqas, his son Muhammad Almas, and two unidentified individuals under Sections 506(ii) and 34 of the PPC. The complaint, filed by Jamshed Akbar, falsely alleged that the Ahmadis had threatened him with violence.

This case was directly linked to an earlier one filed on 19 September 2024, in which four Ahmadis, including Muhammad Waqas, were wrongfully accused of desecrating the Holy Qur'an under Sections 109 and 295-B. The accused were arrested, and after more than five months in custody, three of them, including Waqas, were released by order of the High Court on 4 February 2025. On 3 December, the Supreme Court of Pakistan granted bail to the remaining individual Awais Ahmad. He spent a total of one year and three months in custody.

On 19 April, the day of a scheduled hearing in the earlier case, an anti-Ahmadi group verbally abused Muhammad Waqas and other Ahmadis on their way to court. They then lodged a false complaint with the District Police Officer (DPO), claiming that the Ahmadis had threatened them at gunpoint. Acting on this report, the DPO instructed the Station House Officer (SHO) of Naddoki to take action, resulting in the registration of a new FIR and the arrest of Muhammad Waqas and his son.

KOT MIRZA JAN, DISTRICT GUJRANWALA
July

On 18 July, police in District Gujranwala registered a case against 11 Ahmadis at Wahndo Police Station under Sections 298-B, 298-C, and 506 of the PPC. The complaint was filed by Abdul Jabbar, a member of TLP, alleging that Ahmadis had offered the Friday prayers. The FIR also named five unidentified individuals.

The Friday prayers had been held that day at the residence of an Ahmadi in Kot Mirza Jan, instead of the community's mosque. The SHO of Wahndo, accompanied by 8–10 policemen, entered the premises where approximately ten Ahmadis were gathered. At the same time, TLP activists assembled outside the house. The police escorted the Ahmadis from the building without incident. Following this, however, the FIR was registered against the named individuals.

No arrests were made. On 22 and 28 July, Additional Sessions Judge Tariq Mehmood of Kamoke granted pre-arrest bail to eight of the accused.

BHARI SHAH REHMAN, DISTRICT GUJRANWALA
July to November

In July, Sufian Ahmad Butt, an Ahmadi religious teacher, was falsely implicated under section 298-C of the anti-Ahmadi laws in Bhari Shah Rehman, District Gujranwala. An FIR was registered against him on 2 July at Police Station Kot Laddha, exposing him to the risk of arrest, a potential three-year prison sentence, and a significant fine. After more than four months of police investigation and court proceedings, the case was formally dropped and Sufian Butt was cleared of all charges.

The complaint against him was lodged by a local individual, Usman Ghani, who was subsequently detained by police in connection with a separate robbery allegation. Evidence later indicated that the FIR against Sufian Butt had been fabricated in coordination with local clerics. Although the complainant later admitted that the accusation was false and sought to withdraw it, pressure from TLP-aligned clerics discouraged both the complainant and the authorities from promptly closing the case. Police officers involved were reportedly warned against withdrawing the FIR.

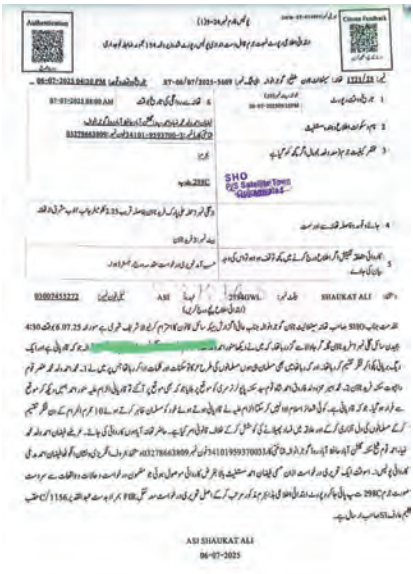
Despite the investigation establishing Sufian Butt's innocence, the case remained pending for several months. It was only after October 2025—following a broader state crackdown on TLP—that police and judicial authorities proceeded to formally withdraw the charges. The exoneration occurred after more than four months of legal limbo, during which no evidence substantiating the allegations was produced.

Evidence later indicated that the FIR against Sufian Butt had been fabricated in coordination with local clerics.

ALI PARK, GUJRANWALA
6 July

Police registered an FIR at Satellite Town Police Station, Gujranwala, against an Ahmadi man, Munawwar Ahmad, under section 298-C of the Pakistan Penal Code. He was arrested the same day.

According to available information, Munawwar Ahmad and his brother, who had recently arrived from Germany, prepared and distributed a pot of biryani within their neighbourhood on 6 July, coinciding with 10 Muharram. Following a complaint lodged by Faizan Ahmad, police arrived at the location and took Munawwar Ahmad into custody.


Authentication
Citizen Feedback
SHO
GS Satellite Town
SHAUKAT ALI
ASI SHAUKAT ALI
06-07-2025

On 15 July, his bail application was rejected by Judicial Magistrate/Civil Judge Sidra Gul Nawaz. However, he was subsequently granted bail and released several weeks later.

170/10R, DISTRICT KHANEWAL
July

After religious activists covered multiple village walls with anit-Ahmadi hate slogans, community members reported the matter to the police who instructed them not to erase the slogans themselves. Officers later removed the wall-chalking, but in the meantime some Ahmadis cleaned the slogans written outside three homes. They were filmed doing this and accused of desecrating the slogans.

On 20 July, police summoned the current and previous local Ahmadi presidents, along with 80-year-old Muhammad Rafiq, accusing them of removing the slogans. The Deputy Superintendent of Police heard both sides, and after community members expressed their regret, a reconciliation was reached between the parties.

Despite this, on 23 July religious activists, reportedly at the instigation of local lawyers, filed a new application. Members of the TLP pressured the police to proceed with charges. Initially the authorities resisted but eventually registered a case under Section 295-A of the PPC at Police Station Sadar, Khanewal. The FIR named six Ahmadis and five unidentified individuals, based on a complaint by Advocate Muhammad Afzal.

On 28 July, Additional Sessions Judge Khanewal, Raja Faisal Rasheed, granted interim pre-arrest bail to the accused.

SANGLA HILL, DISTRICT NANKANA
August

Police in Sangla Hill acting under pressure from anti-Ahmadi activists, erased Islamic inscriptions from a signboard belonging to an Ahmadi businessman, Muzaffar Ahmad. The signboard, which had displayed the Kalima and the phrase Masha'Allah for two years without objection, was defaced after local activists telephoned the police helpline on 25 July. Officers arrived at the market and sprayed over the words to obscure them.

Afterwards, anti-Ahmadi activists attempted to file a complaint against Raheel Ahmad, another local Ahmadi resident, at the City Police Station, Sangla Hill. When the SHO refused to act, they petitioned the court under Section 22-A of the Code of Criminal Procedure, demanding that the police be ordered to register a case.

In their response to the court, police stated that the signboard had been up for two years without any complaint, but had now been removed. On 30 July, after hearing both sides, the Additional Sessions Judge dismissed the petition.

KALSIAN BHATTIAN, DISTRICT SHEIKHUPURA
29 August

On 29 August, police in Sheikhupura registered a criminal case against members of the Ahmadiyya Muslim Community following a confrontation instigated by anti-Ahmadi activists. The case, filed under multiple sections of the PPC and Section 16 of the Maintenance of Public Order Act, named seven Ahmadis, including Muhammad Younas, the local community president, along with Ghulam Mustafa, Zain-ul-Abideen, Shahab-ud-Din, Hanzala Hammad, Anees Ahmad, and Parvez Ahmad. Two other men, Noman Ahmad and Badr Munir, were also accused, in addition to 15 unidentified Ahmadis. Immediately after the filing of the case, Badr Munir was arrested.

The events stemmed from an incident on 28 August, when anti-Ahmadi activists staged a procession to the local Ahmadiyya mosque. The group shouted sectarian slogans and attempted to provoke a confrontation. When community members sought to prevent the procession from reaching the mosque, clashes ensued. Despite the fact that the violence had been triggered by the mob, the police registered a case against the Ahmadis, accusing them and their supporters of aggression.

On 30 August, seven of the named Ahmadis and one of the non-Ahmadi defendants applied for pre-arrest bail. The Additional Sessions Judge of Sheikhupura, Mahmood Ahmad, approved their applications, with a confirmation hearing set for 8 September.

The group shouted sectarian slogans and attempted to provoke a confrontation.

Over the years, Ahmadis have faced criminal charges for conduct including the use of the greeting Assalamu Alaikum, giving in charity, and the use of Islamic names.

FATEH SHAH, DISTRICT NANKANA SAHIB
27 August – 3 September

Police in District Nankana Sahib registered multiple criminal cases against members of the Ahmadiyya Muslim Community following a dispute that began on 27 August, when Ahmadis collecting water from a filter plant were assaulted by local extremists.

An initial FIR was filed at Police Station Sadar Nankana Sahib. The case named three Ahmadis and three members of the opposing group. Two Ahmadis, Zulfiqar Ahmad and Zahid Ghafoor, and another man, Amir Ashraf, were taken into custody.

Two days later, on 29 August, police registered two further cases under the Arms Act, alleging unlawful possession of weapons. Zulfiqar Ahmad was charged under FIR No. 941/25 and Zahid Ghafoor under FIR No. 942/25, both under Section 13(2)(A).

On 1 September, Civil Judge Tasadduq Hussain heard bail petitions in all three cases. Bail was granted to all three detainees. Zulfiqar Ahmad and Zahid Ghafoor were released the following day after completion of the necessary paperwork, while Amir Ashraf's release was delayed due to an administrative error in prison records, which was subsequently rectified.

HASILPUR, DISTRICT BAHAWALPUR
August

In August, Jariullah, an Ahmadi resident of Hasilpur, District Bahawalpur, was arrested in connection with a blasphemy-related cybercrime case initiated on the basis of a false complaint. The case was registered on 30 August by the Federal Investigation Agency (FIA) Cyber Crime Wing, Multan, under Case No. 206. The charges invoked an extensive range of provisions, including sections 295-A, 295-B, and 295-C of the Pakistan Penal Code—Pakistan's principal blasphemy offences—as well as multiple sections of the Prevention of Electronic Crimes Act 2016 and related statutes.

The complaint was lodged by Qazi Sher Muhammad, the local head of the TLP in Hasilpur. He alleged that Jariullah had committed blasphemy against the Prophet of Islam (PBUH) through content posted on Facebook and circulated on social media. Acting on this allegation, local police initiated arrests without first establishing the authenticity or provenance of the digital material.

In the initial phase of the investigation, police detained Jariullah's uncle, Daood Ahmad, his uncle's wife, and a domestic employee, Rafi Ahmad, along with his wife. Jariullah himself was subsequently taken into custody. During the preliminary inquiry, police officials acknowledged that the alleged blasphemous content had been posted using a fake Facebook account. On this basis, the four family members and associates initially detained were released.

Despite this finding, Jariullah remained in custody. Under sustained pressure from anti-Ahmadi activists, local police transferred him to the FIA Cyber Crime Wing in Multan. FIA officials commenced forensic analysis of the impugned Facebook account and indicated that the outcome of the case would depend on the final forensic report establishing authorship and control of the account.

While the forensic inquiry remained pending, Jariullah applied for post-arrest bail. His application was heard by Additional Sessions Judge Mumtaz Ahmad in Multan on 11 November 2025, with the order reserved. On 13 November 2025, the court rejected the bail application, leaving Jariullah in continued detention despite the absence of forensic confirmation linking him to the alleged online content.

This case unfolded against a documented and deeply troubling background. Multiple investigative reports and judicial findings have raised concerns regarding patterns of entrapment in online blasphemy cases, including the repeated use of fake social media profiles, identical digital identifiers across multiple FIRs, and inadequate forensic scrutiny. A 2025 judgment of the Islamabad High Court referred explicitly to approximately 400 FIRs and around 700 accused individuals in online blasphemy cases, many of whom alleged coordinated entrapment. The court expressed serious concern over custodial deaths, repeated reliance on the same pseudonymous accounts, and systemic failures in digital evidence examination.

Despite these judicial warnings and the acknowledged use of a fake account in the present case, Jariullah remains imprisoned. His continued detention illustrates how blasphemy allegations—particularly those mediated through unverified digital claims—are used to deprive individuals of liberty in the absence of substantiated evidence. The case also highlights the role of external pressure in shaping investigative and judicial outcomes, and the persistent failure of authorities to apply safeguards against abuse in online blasphemy prosecutions.

During the preliminary inquiry, police officials acknowledged that the alleged blasphemous content had been posted using a fake Facebook account.

PESHAWAR
29 September

The Peshawar High Court Bar Association (PHCBA) issued a formal notification announcing that neither the association nor its members would appear in cases involving allegations of blasphemy against the Prophet Muhammad (PBUH) or Islam. The directive raises serious concerns about access to legal representation in cases that already carry grave risks of abuse, politicisation, and misuse.

In Notification No. PRE/PHCBA/258/2025(8), dated 29 September, the Secretary General stated that any lawyer who chooses to represent an accused person in a blasphemy case "will face discipline or any action." The notice further announced that the association would convene a general body convention in November to determine "the future course of action," with the venue and timing to be set after consultation with members.

The notification was signed and stamped by the Secretary General, Ashfaq Ahmad Daudzai. The president of the association did not sign the document.

Peshawar High Court Bar Association
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Email: phcbapeshawar@gmail.com
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Ref No PRE /PHCBA/ 258 /2025 (8) Date: 29-9-2025

"آئندہ توہین رسالت ﷺ اور توہین مذہب اسلام کے مقدمات میں
پشاور ہائی کورٹ بار ایسوسی ایشن اور پشاور بار ایسوسی ایشن کا کوئی ممبر
ملزمان کی جانب سے پیش نہیں ہو گا بصورت خلاف ورزی تادیبی کاروائی
عمل میں لائی جائے گی۔"

آئندہ جنرل باڈی۔کم۔وکلاء کنونشن نومبر 2025ء میں منعقد کیا جائے گا جس میں مطالبات اور نتائج کا تقابلی جائزہ لیا جا کر آئندہ کا لائحہ عمل طے کیا جائے گا۔ کنونشن کی تاریخ، وقت اور جگہ بعد میں وکلاء/بار مشران کے مشورے کے بعد کیا جائے گا۔

اشفاق احمد داؤدزئی
سیکریٹری جنرل
پشاور ہائی کورٹ بار ایسوسی ایشن، پشاور۔

SECRETARY GENERAL
High Court Bar Association
Peshawar

The PHCBA's decision effectively denies those accused of blasphemy the possibility of securing counsel from one of the province's most influential bar associations. Blasphemy suspects already face intense threats of mob violence, political pressure, and legal prejudice; many lawyers who take on such cases have themselves faced harassment, intimidation, or lethal attack. The association's boycott risks further eroding the right to a fair trial and reinforces a climate in which individuals accused of blasphemy are left without meaningful legal defence.

This development forms part of a broader pattern in Pakistan in which professional bodies, political actors, and religious groups face pressure to align themselves with hardline positions, often at the expense of basic protections owed to the accused under domestic and international law.

ISLAMABAD
December

On 2 December Pakistan's Parliament passed legislation establishing a National Commission for Minorities Rights, but only after lawmakers extracted explicit assurances that the body would not include Ahmadis. During the parliamentary debate, government ministers repeatedly affirmed that the Commission could not apply to Ahmadis because they did not accept their non-Muslim status as defined by the state, a position rooted in the 1974 constitutional amendment and reinforced by the subsequent anti-Ahmadi laws of 1984.

The exclusion of the community echoed the government's decision in 2020 to bar Ahmadis from an earlier minorities commission, a move that drew domestic and international criticism at the time. In both instances, lawmakers framed the Ahmadi issue as incompatible with Pakistan's existing legal framework, and reassured religious parties that the new body would not affect existing anti-Ahmadi legislation.

PARLIAMENT DEBATES THE MINORITIES COMMISSION

The decision also carried a deeper irony. Ahmadi representatives have consistently stated that even if invited, the community would not accept seats on any such commission, as doing so would require acknowledging their non-Muslim status as imposed upon them by the state. The Ahmadi human-rights struggle in Pakistan had long centred on the right to self-identify as Muslim, and participation in such a body would have undermined that core claim.

The practical significance of the Commission itself remains limited. Stripped of suo motu powers and any overriding legal effect, it is largely advisory in nature. Ahmadis were never positioned to benefit from its mandate. What carried weight was the political signal embedded in the debate around the issue as Parliament reinforced the view that Ahmadis exist outside all recognised categories of citizenship, neither Muslim nor minority, and therefore beyond even the symbolic protections extended to other religious communities.

This legislative moment reflected a broader and persistent pattern through which the state continues to reaffirm the conditional status accorded to Ahmadis within the political and civic order. Although Ahmadis constitute a very small proportion of the population, they remain disproportionately subjected to prosecution under the blasphemy laws, as well as to mob violence, arbitrary arrests, and systematic attacks on their places of worship and cemeteries.

By yielding to clerical and political pressure, the state reinforced a framework in which Ahmadi rights are treated as contingent rather than inherent. This approach further entrenched an existing architecture of exclusion and reiterated that Ahmadis remain outside the sphere of full legal and institutional recognition.

KARACHI
December

In May, Police Station Preedy, Karachi, registered an FIR under sections 298-B and 298-C of the Pakistan Penal Code on the complaint of Abdul Qadir Patel against 40 unidentified Ahmadis, alleging that they had offered the Friday prayers at Ahmadiyya Hall, Karachi. No arrests were made at the time.

According to the FIR, the complainant alleged that, while passing the Ahmadiyya Hall building, he observed unidentified Ahmadis entering the premises to offer the Friday prayers. He further claimed that, upon this information becoming public, a large number of Muslims gathered at the site.

An application was submitted to the police seeking the registration of a criminal case; however, no action was taken. The complainant subsequently filed a writ petition under sections 22-A and 22-B CrPC, following which the court directed the registration of the FIR.

This case was registered in apparent retaliation for an earlier FIR lodged against the same complainant and other individuals for creating unrest outside the Ahmadiyya Hall building on 18 April, an incident that culminated in the mob lynching of Ahmadi community member Laeeq Ahmad Cheema.

During the investigation, the police submitted Challan "A" before the Judicial Magistrate (South), Karachi, stating that the allegations set out in the FIR were inconsistent with the facts and that no evidence had been found against the accused.

Despite the police findings, on 11 December, Judicial Magistrate Muzammil Ali Soomro ordered proceedings against nine office-bearers of the Ahmadiyya Community under sections 298-B and 298-C. Following this order, the court issued non-bailable arrest warrants on 16 December 2025.

This case was registered in apparent retaliation for an earlier FIR lodged against the same complainant and other individuals for creating unrest outside the Ahmadiyya Hall building on 18 April.

04

Persecution in Education

> If Pakistan is to truly honour the principles of peaceful coexistence and inclusivity on which it was founded, perhaps it should begin with education, with the empowerment of every child to see themselves...as valued and equal participants in Pakistani society and the nation's future.

Christian Solidarity Worldwide

Persecution in Education

SPOTLIGHTS

DISTRICT POONCH, AZAD JAMMU & KASHMIR
January

Javed Ahmad, an Ahmadi primary school teacher from Hailaan, Kotli, was threatened by religious activists after being appointed to a government school in District Poonch. Following pressure from local clerics and community members who opposed him because of his faith, he submitted a formal complaint to the police on the recommendation of the Assistant Education Officer. Authorities failed to act on the complaint. Instead, the District Education Officer transferred Ahmad to the directorate office in Muzaffarabad.

Upon his relocation, activists affiliated with Tehreek-e-Labbaik Pakistan (TLP) sent threats to the Department of Education, demanding his immediate removal and warning of unrest if he remained in the city. In response, the Department cancelled his posting.

KOTLI, AZAD JAMMU & KASHMIR
22 February

Taazeem Akhtar, an Ahmadi teacher promoted to the role of head teacher at Government Girls High School, Goi, reported for duty on 21 February. The next morning, two members of the TLP entered the school premises and attempted to prevent her from taking up her post. Staff members intervened and removed the intruders.

Akhtar filed a complaint with the local police checkpoint and informed the District Education Officer. No known action has been taken.

HARIPUR, DISTRICT HAZARA
March

In March, Hazara Public School—a prominent private institute in Haripur run by Zulfiqar Ahmad, local president of the Ahmadiyya Muslim Community—was targeted by a disinformation campaign after supporters of the TLP circulated false allegations on social media, including fabricated videos aimed at discrediting the school's leadership and reputation.

Authorities launched an inquiry into the claims, including interviews with teachers and students. The investigation found no evidence to support the accusations.

QUAIDABAD, DISTRICT KHUSHAB
April

Children from two Ahmadi families in Quaidabad were expelled by Arqam School on the basis of their faith. Following the expulsion, the families approached other local schools but were repeatedly denied admission.

With no institute in the vicinity willing to accept them, the children were forced to enroll in schools much further away institutes. This imposed serious financial and logistical burdens on the families and interrupted the children's education.

GOVT GIRLS HIGH SCHOOL,
GOI, AJK

HAZARA PUBLIC SCHOOL,
HARIPUR, HAZARA

The Expansion of Anti-Ahmadi Aparthied in Pakistan's Education System

For decades, Ahmadi students and educators in Pakistan have faced systematic discrimination within the education system. Schools and educational authorities have typically justified exclusionary practices through administrative rationales, disciplinary proceedings, or purported security concerns. Teachers have been dismissed following allegations based on their faith. Students have been coerced into concealing their religious identity. When harassment complaints have been raised, institutions have routinely characterised them as personal disputes rather than as discrimination requiring institutional intervention and remedy.

The Insight

In recent years, the legal and administrative basis for exclusion has shifted markedly. Ahmadi students and educators are now increasingly removed from schools and colleges explicitly on grounds of religious identity alone. In some instances, this exclusion has been formalised through written administrative orders; in others, it has been effected through sustained harassment that educational institutions have failed to prevent, investigate, or remedy.

This pattern is documented across cases involving Ahmadi children in both public and private educational institutions. In 2019, an Ahmadi student enrolled at a government school in Lahore was subjected to repeated bullying by peers and excluded from school activities. Teachers informed her that her participation in school life was prohibited because of her religious identity. Her family lodged complaints through available administrative channels, but the harassment intensified. The student was eventually withdrawn by her family for safety reasons. The school took no measures to address the discriminatory conduct or to ensure her continued access to education.

In 2022, Ahmadi students attending a school in Rawalpindi were subjected to verbal abuse, threats, and physical intimidation by students espousing extremist religious views. The Ahmadi students were publicly branded as infidels and warned to leave the school or face violent consequences. Parents who approached school authorities reported that no protective or disciplinary measures were implemented. The students were left with the choice of abandoning their education or remaining in an environment characterised by hostility and fear.

In some cases, discrimination has been formalised through explicit administrative action. In 2022, a private school franchise in Attock district expelled four Ahmadi students solely on grounds of religion. In a written notice, the school principal stated that the students were being removed "on the basis of Qadianiat religion." The children had been enrolled for several years without incident and were not accused of any misconduct. The expulsion followed sustained local anti-Ahmadi mobilisation, including public campaigns demanding the exclusion of Ahmadis from community institutions. Although public criticism later prompted a partial reversal, the parents declined to re-enroll their children due to the hostile environment that had been created and left unaddressed.

These cases demonstrate how discrimination against Ahmadis is now openly enforced within educational institutions through both direct action and institutional failure to protect. Teachers and school administrators have either actively participated in exclusionary practices or failed to intervene to protect Ahmadi students from harassment and violence. Educational and governmental authorities have not established effective remedies or accountability mechanisms. In several documented cases, school officials have cited external pressure from religious groups as justification for discriminatory decisions, effectively ceding control over access to education to non-state actors promoting religious exclusion.

The consequences for Ahmadi children extend far beyond immediate loss of schooling. Education is fundamental to a child's development, social

integration, and future life opportunities. When children are forcibly removed from school on the grounds of their religious identity, the harm is both immediate and cumulative: it entrenches social segregation, forecloses educational and economic opportunities, and signals to children at a formative stage that they are excluded from full participation in public life.

Under international human rights law—including the Convention on the Rights of the Child (Article 2, Article 28, Article 29) and the International Covenant on Economic, Social and Cultural Rights (Article 13)—Pakistan has binding obligations to ensure access to education without discrimination on any ground, including religion. The explicit exclusion of Ahmadi students and educators from educational institutions constitutes a direct violation of these obligations. The increasing willingness of educational institutions to enforce such exclusion openly, without legal consequence or administrative sanction, indicates that religious discrimination in education has reached a level where it can be implemented without concealment, justification, or fear of accountability.

Education has therefore become a critical indicator of the deepening and increasingly overt nature of Ahmadi persecution in Pakistan. Where exclusion was previously effected through indirect or ostensibly neutral administrative measures, it is now increasingly imposed explicitly on grounds of religious identity. If left unaddressed, this trajectory will further entrench religious exclusion within Pakistan's education system, with enduring consequences for Ahmadi children's rights and for the principle of equality in Pakistan's public institutions.

Withdrawal From School on the Basis of Qadianiat Religion

The following students who were studying in this institute are being withdrawal on the basis of Qadianiat Religion.

Institute is unable to keep continue their study from now onward.

Sr#	Student Name	Class	Remarks
1	[redacted]	3rd	
2	[redacted]	6th	
3	[redacted]	9th	
4	[redacted]	10th	

Principal

Mrs. Kulsoom Awan

Principal
Kulsoom Awan (MS, Finance)
The Educators School Mithial Campus

LALIAN, DISTRICT CHINIOT
September

Authorities in Punjab failed to protect an Ahmadi headteacher in Lalian, District Chiniot, after a school employee repeatedly weaponised religious sentiments against him.

Waseem Ahmad, an Ahmadi who had served as headmaster of Government High School Peer Panja since May 2021, had long faced difficulties with a Grade-IV employee, Ata Muhammad. Colleagues described Muhammad as negligent in his duties and periodically involved in petty thefts. When Ahmad reprimanded him for his misconduct, their relationship deteriorated. In late 2024, after Ahmad instructed that Qur'anic verses on the school building be properly rewritten—a matter of routine maintenance—Muhammad falsely accused him of erasing the verses.

The situation intensified after the 2025 summer break. According to teachers, Muhammad began making explicit references to "becoming Ghazi Ilm-ud-Din," invoking the historical figure celebrated by extremists for killing a man accused of blasphemy. Witnesses later told investigators that these remarks were understood as a thinly veiled threat. On 17 September, witnesses said Muhammad came to school carrying a dagger. Staff members managed to disarm him.

Local elders and the school administration again attempted to defuse the situation. Rather than face disciplinary action, Muhammad was informally removed and replaced by his son, and has not returned to the school since. However, no formal investigation was carried out, and no protective measures were put in place for Ahmad. Fearing further escalation and given how quickly false religious allegations can escalate into violence, Ahmad obtained a transfer to another school.

On 17 September, witnesses said Muhammad came to school carrying a dagger.

05

Social and Economic Boycotts

> Social and economic boycott of Ahmadis is in many places openly practised without any restraint imposed by the government.

Amnesty International

Social and Economic Boycotts

SPOTLIGHTS

MANGA, DISTRICT SIALKOT
9 MARCH

On 9 March, Shahid Mahmood Warraich, an Ahmadi resident of Manga, District Sialkot, was distributing food aid during Ramadan. A group of local agitators supported by clerics, disrupted his efforts by raising anti-Ahmadi slogans and inciting hostility.

Police arrived on the scene and dispersed those who had gathered to receive the aid. The agitators then demanded that the supplies be confiscated.

Dissatisfied with the police response, the group proceeded to Badiana Police Station and pressed for criminal proceedings against Shahid Mahmood Warraich. The police declined to register a case.

Boycott campaigns against Ahmadis are designed not only to inflict economic harm but to exclude them from all forms of civic and social life.

275 RB, KARTARPUR, DISTRICT FAISALABAD

APRIL

In early April, anti-Ahmadi activists in 275 RB, a village in District Faisalabad, launched a coordinated campaign of religious discrimination against members of the Ahmadiyya Muslim Community, culminating in a village-wide social and economic boycott.

On 7 April, clerics publicly announced the boycott in local mosques. The following day, after the afternoon prayers, protest calls were issued, fuelling fears of mob violence targeting Ahmadiyya places of worship. In response, an Ahmadi delegation met with the Superintendent of Police, who assured them of their security. On 9 April, police were deployed to the two Ahmadiyya mosques in the village.

During earlier protests, anti-Ahmadi activists widely circulated a pamphlet titled *Alhamdulillah*, which openly called for a total boycott of the community. The leaflet urged villagers to cut off water to Ahmadi homes, expel Ahmadi students and teachers from schools, deny them medical treatment, refuse commercial transactions, and terminate land lease agreements.

In the days following, one Ahmadi man, who—reportedly under significant duress—renounced his faith during the evening prayers at a local Deobandi mosque.
On 11 April, the local Ahmadi community faced further intimidation as hostile slogans were raised outside Ahmadi homes, and derogatory language was used in Friday sermons. The boycott was so rigorously enforced, that the local community began organising alternative supply routes for food and essentials.

The campaign had further repercussions. A ninth-grade Ahmadi girl was denied transportation to a neighbouring village to sit for an exam, requiring last-minute alternative arrangements. Meanwhile, Ideal Public High School, a private institute, suspended 46 Ahmadi students and one Ahmadi teacher. The administration stated the suspension would remain in effect until the 'situation normalises.' The teacher has been instructed to continue educating the children privately at home.

The village has a history of anti-Ahmadi agitations, including disputes over mosque architecture and other forms of community exclusion.

الحمدللہ

چک نمبر 275ر۔ب کرتار پور میں ناموس رسالت اور ختم نبوت ﷺ کی خاطر مسلمانوں کے تمام مکاتب فکر یکجا ہو چکے ہیں۔ گاؤں کے معززین نے امن قائم رکھنے کی خاطر قادیانوں، (مرتد کافروں) کے ساتھ معاہدہ کیا جس کے مطابق قادیانی 10 اپریل 2025 بروز جمعرات کو اپنی دونوں عبادت گاہوں کے میناروں کو مسمار کرنے کے پابند تھے۔ اس کا باقاعدہ سٹام پیپر بھی لکھا گیا جس پر دونوں فریقین نے خوش اسلوبی سے بغیر کسی دباؤ کے دستخط کئے۔ مگر چند گھنٹوں کے بعد ہی قادیانوں نے دھوکے کے ساتھ منافقت کرتے ہوئے شرارت کر کے سٹام پیپر حاصل کر لیئے اور ان کو پھاڑ ڈالا اور اپنے کیئے گئے وعدے اور معاہدے سے مکر گئے۔ جس کے بعد چک نمبر 275ر۔ب کرتار پور تحصیل وضلع فیصل آباد کے تمام غیور مسلمانوں نے مشترکہ فیصلہ کیا کہ وہ قادیانوں کے ساتھ ہر قسم کا مکمل بائیکاٹ کریں گے۔ جس کے مندرجہ ذیل نکات ہونگے۔

1۔ تمام قادیانیوں کا واٹر سپلائی کا کنکشن کاٹ دیا جائے گا اور اس کے ساتھ ہر قسم کا زمینی اور نہری پانی کے لین دین کا بائیکاٹ کیا جائے گا

2۔ جس پرائیویٹ سکول یا اکیڈمی میں قادیانیوں کے بچے پڑھائے جاتے ہیں انہیں وہاں سے ڈسچارج کیا جائے گا، قادیانی اساتذہ کو بھی تمام اداروں سے فارغ کیا جائے گا، اور قادیانیوں کے لڑکوں کو کسی بھی قسم کی کھیل کود میں حصہ لینے کی اجازت نہیں ہوگی

3۔ گاؤں کا کوئی بھی ڈاکٹر کسی قادیانی کو کسی بھی قسم کی میڈیسن نہیں دے گا اور نہ ہی قادیانیوں کے گھروں میں جا کر مریض چیک کرے گا۔

4۔ قادیانیوں کے لیئے ہر قسم کی ٹرانسپورٹ استعمال کرنے کا مکمل بائیکاٹ کیا جائے گا۔

5۔ قادیانیوں کے ساتھ تمام دکانداروں کا مکمل بائیکاٹ کیا جائے گا جو دکاندار باہر سے سبزی یا فروٹ وغیرہ فروخت کرنے آتے ہیں ان کو بھی اس بارے میں آگاہ کیا جائے گا اور وہ اس پر عمل کرنے کے پابند ہونگے، تمام حجام ان کی کٹنگ اور شیو وغیرہ نہ حجام پر کریں گے اور نہ ہی ان کے گھر جا کر۔

6۔ قادیانوں کے لیئے ہر قسم کے پلمبر، الیکٹریشن کا مکمل بائیکاٹ کیا جائے گا اور ان کے لیئے ہر قسم کی مزدوری کا بائیکاٹ کیا جائے گا

7۔ گاؤں میں جو قادیانیوں کی جو آٹے والی چکی ہے اس کا مکمل بائیکاٹ کیا جائے گا۔

8۔ قادیانیوں کے ساتھ ٹھیکے پر زمین لینے اور دینے پر پابندی ہوگی، جن کی زمینیں پہلے سے قادیانیوں کے پاس ٹھیکے پر موجود ہیں وہ مسلمان جلد سے جلد ان سے اپنی زمینیں واپس لینے کے پابند ہونگے۔ جو مسلمان ان کے ساتھ معاملات رکھے گا اس کا کوئی بھی مسلمان جنازہ نہیں پڑھے گا اور نہ ہی کوئی عالم ان کا جنازہ پڑھائے گا۔

9۔ قادیانیوں کے ٹرالی، ٹریکٹر کا مسلمانوں کی جانب سے مکمل بائیکاٹ کیا جائے گا۔

10۔ قادیانیوں کے اینٹوں کے بھٹے کا مکمل بائیکاٹ کیا جائے گا۔

11۔ ختم نبوت کے لیئے فنڈ اکٹھا کیا جائے گا، گاؤں میں ایک امن وامان کے لیئے کمیٹی بنائی جائی گی جو امن وامان کی صورتحال کو دیکھے گی۔

12۔ جو کوئی مسلمان ان تمام شرائط پر عمل نہیں کرے گا اور قادیانیوں کے ساتھ معاملات رکھے گا تو تمام گاؤں والوں کی جانب سے اس مسلمان کا مکمل بائیکاٹ کیا جائے گا۔

ORIGINAL BOYCOTT DOCUMENT

06

Mosque Attacks

> **Places of worship and other religious sites should be sanctuaries where worshippers feel safe to practice their faith.**

United States Commission on International Religious Freedom

Mosque Attacks

SPOTLIGHTS

DASKA, DISTRICT SIALKOT
16 January

On 16 January, the local administration in Daska Kalan demolished the Ahmadiyya mosque under the pretext of an anti-encroachment drive. Notices had earlier been issued to residents and business owners across several streets, instructing them to clear alleged encroachments within two days. The notice served on the mosque referred to a 13-foot encroachment along the front wall and nine feet on one of the sides.

On 15 January, community members constructed an internal boundary wall to secure the main structure of the building. Following this, officials from the town administration indicated that the issue had been resolved.

Despite these developments, on the evening of 16 January, the Assistant Commissioner (AC) of Daska, Maham Mushtaq, arrived at the site after sunset accompanied by municipal staff and police personnel. Without prior notice, street lighting in the area was switched off, access routes to the mosque were blocked, and demolition equipment was brought in. The demolition work proceeded between approximately 7 pm and 11 pm. While other properties listed in the encroachment notices were only

partially affected, the Ahmadiyya mosque was completely demolished.

During the operation, Ahmadi residents attempted to meet the AC, but their requests were refused. Crane operators reportedly threatened community members with physical harm if they intervened. By the end of the operation, the mosque had been entirely razed.

THE DEBRIS OF THE MOSQUE IN DASKA

Throughout the demolition, individuals affiliated with extremist groups gathered at the site, chanting anti-Ahmadi slogans and openly supporting the destruction of the building. The mosque pre-dated the creation of Pakistan and held historical significance as the family mosque of Sir Zafarullah Khan, Pakistan's first Foreign Minister. Thirty-two Ahmadi families currently reside in the surrounding neighbourhood.

The mosque pre-dated the creation of Pakistan and held historical significance as the family mosque of Sir Zafarullah Khan, Pakistan's first Foreign Minister. Thirty-two Ahmadi families currently reside in the surrounding neighbourhood.

PUNJAB
February

In February, police authorities in multiple districts across Punjab carried out a series of crackdowns on Ahmadi mosques, resulting in the dismantling of multiple minarets and niches. These actions followed sustained pressure from the Tehreek-e-Labbaik Pakistan (TLP) and locally mobilised religious groups, who demanded the removal of Islamic architectural features from these places of worship. The incidents, which took place within days of one another, demonstrated a coordinated pattern of state-led overreach against Ahmadi religious sites, despite various constitutional guarantees of freedom of worship.

The first of these operations occurred on 11 February in Labay, District Sialkot, where police demolished the niche of the local Ahmadi mosque, which over the years had become enclosed within a commercial space. Officers proceeded with the demolition after taking the keys from the tenant and detaining the local Ahmadi president in a police vehicle to prevent the community's presence at the site.

On 20 February, in Tharo, District Sialkot, anti-Ahmadi groups, accompanied by law-enforcement officials, demolished the niche of a community mosque. The authorities had attempted a similar operation on 8 February but withdrew when local Ahmadis requested a written order. Following the demolition, religious activists demanded the removal of Islamic inscriptions from Ahmadi graves and from the exteriors of Ahmadi homes, setting a deadline of 25 February.

Shortly before midnight on 22 February, in Chak 20NP, District Rahim Yar Khan, police demolished the minarets of the Ahmadiyya mosque located in the area, a day before a TLP deadline demanding their removal. Officers also erased the Kalima from the façade. Police detained two Ahmadis who attempted to film the operation, but they were later released.

These actions followed sustained pressure from the Tehreek-e-Labbaik Pakistan and locally mobilised religious groups, who demanded the removal of Islamic architectural features from these places of worship.

During the night of 27–28 February, after 2 am, police carried out the largest operation of the month at Madrasa Chattha, District Gujranwala. Officers climbed onto the roof of a century-old Ahmadiyya place of worship to demolish the minaret of the building. When local Ahmadis and several non-community residents intervened, officers withdrew but soon returned with approximately 200 personnel led by the Station House Officer and AC. They arrested nine individuals—including five Ahmadis—who had objected to the demolition, before cutting down more than half of the minaret. Police informed the community that they would return to complete the demolition and remove Quranic inscriptions from inside the mosque.

POLICE OFFICIALS REMOVING THE MINARET OF THE MOSQUE IN MADRASA CHATTHA

OKARA
12–13 March

For several weeks, the Ahmadiyya Muslim Community in Okara City faced sustained pressure from the TLP to demolish the minarets of the Ahmadi mosque. In response to growing agitation, local police began exerting pressure on the community administration to carry out the demolition. Following discussions, it was agreed that the minarets—originally constructed before the 1984 ordinance—would instead be concealed with flex banners as a temporary measure.

Despite this compromise, the TLP renewed its demands on 9 March, threatening to hold sit-ins on 12 and 14 March. The police, citing administrative pressure, again urged the community to demolish the minarets. Community representatives reiterated their position that Ahmadiyya religious buildings dating back to before 1984 were legally protected and declined the request.

On 12 March, work began to cover the 20-foot-high minarets. By noon, between 400 and 500 individuals, many brought in from surrounding areas, gathered at Ghosia Chowk. They delivered incendiary speeches, calling for the demolition of the minarets and the sealing of the mosque. A heavy police presence was deployed.

At approximately 11 pm, police once again sought permission to proceed with demolition. The community refused, suggesting that if the situation could not be controlled, Rangers or military support should be called. After direct engagement with the District Police Officer, a resolution was reached which required the minarets to be completely hidden from view. The protest concluded by 5 am the following morning, and the matter was defused without further escalation.

AHMADIYYA MOSQUE OKARA

PACHNAND, DISTRICT CHAKWAL
17 March

On 17 March, approximately 1,000 TLP activists, many from surrounding villages, mobilised in Pachnand after issuing a 48-hour ultimatum demanding legal action against local Ahmadis for allegedly using Islamic symbols. The village has around 15 Ahmadi households.

Earlier, members of the TLP had submitted a complaint to the Deputy Commissioner (DC) regarding the use of Islamic motifs at the Ahmadiyya mosque. The DC forwarded the complaint to the AC, instructing that a report be submitted within three days. Before the report was completed, the TLP's Asif Shah Gillani, released a video message on social media announcing the ultimatum and calling for action.

When the ultimatum expired, TLP activists gathered outside the Ahmadiyya mosque, pressuring the administration to act. A large contingent of police was deployed to contain the situation. Following negotiations between police officials and TLP representatives, the authorities agreed to demands made by the activists, and decorative patterns on the metal grill affixed to the mosque wall were removed.

TLP activists subsequently compiled and circulated a list of Ahmadi residents in the village. The mosque targeted in the agitation pre-dates the creation of Pakistan; its niche was removed 12–13 years earlier under similar pressure from clerics.

The Systematic Erasure of Ahmadiyya Muslim Religious Architecture in Pakistan

For decades, Ahmadi mosques in Pakistan have been subjected to attacks, forced closures, and demolitions. Since 2019, however, campaigns against Ahmadiyya places of worship have escalated markedly in frequency, intensity, and geographical spread.

The Insight

A defining feature of this escalation has been the systematic targeting of the visible Islamic architectural features of these buildings, particularly prayer niches and minarets. These elements have been repeatedly singled out for removal or destruction, frequently under the pretext of maintaining public order or enforcing legal provisions, notwithstanding the fact that many of the targeted mosques were constructed decades before the enactment of Pakistan's anti-Ahmadi legislation. These actions have systematically stripped Ahmadi mosques of their religious and architectural character, rendering them unrecognisable as places of Islamic worship.

The destruction of Ahmadi mosques has increasingly occurred through coordinated pressure. Local administrations, police authorities, and revenue officials have acted upon demands issued by organised religious groups, frequently following explicit or implicit threats of public protest or civil disorder. In numerous documented cases, officials have ordered Ahmadis to dismantle niches and minarets themselves, or have carried out demolitions directly using state resources. The cumulative result has been the systematic erasure of Ahmadi religious presence from the public and architectural landscape of Pakistan.

This intensification has developed in parallel with the political ascendancy of religious vigilante movements whose platform centres on blasphemy accusations and opposition to Ahmadi religious expression. Groups such as the TLP have mobilised around explicit demands to close Ahmadi mosques, remove Islamic architectural features from Ahmadi buildings, and criminalise Ahmadi worship. Their demonstrated capacity to mobilise large crowds and credibly threaten public disorder has repeatedly determined administrative responses, with state authorities choosing to accede to their demands rather than uphold constitutional protections or enforce the rule of law impartially.

A MOB TEARS DOWN THE MINARETS OF THE AHMADIYYA HALL IN KARACHI

The targeting of mosque architecture serves a specific and deliberate function within the broader system of anti-Ahmadi persecution. Prayer niches and minarets are visible affirmations of the community's religious life and Islamic identity. Their removal transforms mosques into architecturally ambiguous structures that no longer resemble places of worship. This approach enables the suppression of religious expression without the politically and visually conspicuous demolition of entire buildings, thereby reducing international scrutiny whilst achieving the same exclusionary objective.

The destruction or forced alteration of Ahmadi mosques constitutes an attack on religious and cultural identity as expressed through the built environment. International humanitarian and human rights bodies, including UNESCO and the International Criminal Court, have recognised that cultural and religious sites carry significance beyond their physical form: they embody communal memory, historical continuity, and collective identity. The deliberate destruction of such sites or their defining features undermines a community's ability to maintain historical continuity, collective memory, and public presence. In contexts of systemic discrimination, the targeting of religious architecture operates as a method of enforced social exclusion and cultural erasure.

In Pakistan, the sustained and coordinated targeting of Ahmadi mosques exemplifies this dynamic. By progressively restricting the spaces in which Ahmadis can worship openly, and by systematically removing the visible markers of their religious life, state authorities and non-state actors have collaborated—whether through active coordination or mutual reinforcement—to render Ahmadi religious practice increasingly invisible within the public sphere. The cumulative effect has been the erosion of the community's capacity for public religious self-expression through administrative coercion, threats of violence, and the discriminatory enforcement of law. This pattern constitutes a form of cultural persecution that operates alongside, and in support of, legal and physical forms of exclusion.

PUNJAB
April and May

During April and May, police and local authorities across the Punjab carried out or facilitated a series of demolitions and closures targeting Ahmadiyya mosques. These actions followed demands from the TLP and other extremist groups, and were carried out without due legal process.

On 9 April, following months of pressure from the TLP, police in District Nankana demolished the minarets and prayer niches of Ahmadiyya mosques in Hamraj Pura and Kot Rehmat Khan. Local administrators had earlier told an Ahmadiyya delegation to carry out the demolitions themselves; when the community refused, authorities moved in under the cover of night. In Kot Rehmat Khan, officials admitted they had no written orders, but only verbal instructions.

Similar incidents occurred elsewhere in Punjab. On 1 April, police in Chak No. DB39, District Khushab, sealed the local Ahmadiyya mosque on the demands of anti-Ahmadi activists.

ONE OF THE DESTROYED NICHES

Officers confiscated the keys of the building and barred worshippers from using it. Days later, on 5 April, police from Ghaziabad station in District Sahiwal, demolished the prayer niche of another Ahmadiyya mosque, after acting on the complaint of a cleric. Again, police arrived with labourers and removed the debris, leaving the community without any recourse to mitigating action.

In Saleempur, District Sialkot, on 12 April, police summoned a delegation of Ahmadis to the Muradpur station, citing TLP complaints about a niche in their mosque and Quranic inscriptions on Ahmadi gravestones. That same night, officers returned with labourers, demolished the niche of the building, and destroyed gravestones in the Ahmadi cemetery.

On the night of 22-23 May, police in Mandiala Waraich, District Gujranwala, arrived in heavy vehicles with civilian labourers, blocked surrounding streets, and demolished the niche and decorative structures of the local Ahmadiyya worship place. The operation was carried out in the presence of the TLP and other agitators.

These demolitions followed a sustained campaign of threats. For two years, TLP activists in Nankana had pressured the administration to act against Ahmadiyya mosques in Sangla Hill. Six months earlier, they had already overseen the destruction of minarets and niches in Chak 45 Marrar.

NANKANA SAHIB DISTRICT
2 September

Police and local authorities in District Nankana carried out demolitions at two Ahmadiyya mosques in the villages of Chahoor Mughlian and Chahoor Kotli, removing their minarets and niches.

In the weeks preceding the operation, anti-Ahmadi activists had demanded the destruction of these architectural features. Local officials conveyed these demands to the community and instructed them to undertake the demolitions themselves. Community representatives refused, but said that they would not obstruct any official action if conducted within the parameters of the law.

On 2 September, the AC and Deputy Superintendent of Police (DSP) summoned the presidents of the two local Ahmadi communities to a meeting attended by district representatives. Officials informed them that the demolitions would be carried out that night. The Ahmadi delegation objected, noting that any such action would contravene legal protections and prior judicial rulings, and requested written authorisation. The DSP dismissed the request, asserting his authority to proceed and warning the group not to lecture him on the law.

Later that night, police forces carried out the demolitions under the direct supervision of administrative officials. The minarets and niches of both mosques were destroyed without written orders, judicial approval, or procedural oversight.

The Ahmadi delegation objected, noting that any such action would contravene legal protections and prior judicial rulings, and requested written authorisation. The DSP dismissed the request, asserting his authority to proceed and warning the group not to lecture him on the law.

9 FORDWAH, DISTRICT BAHAWALNAGAR
29 September

In the early hours of 29 September, police in 9 Fordwah, District Bahawalnagar, carried out the demolition of the minarets of the local Ahmadiyya mosque. The action took place following a prolonged campaign by the TLP demanding that the architectural features of the mosque be destroyed.

According to local reports, police cut off electricity to the area at night and confiscated the mobile phones of Ahmadis present at the scene. The officers instructed them to return home and to keep their doors and windows closed. At about 2 am, police personnel proceeded to demolish the minarets and removed the debris before leaving the site.

The mosque was built in 1980—four years before the enactment of Ordinance XX. The operation was reportedly conducted without any written orders or judicial authorisation and appears to have been carried out in response to sustained pressure from TLP activists.

Only one Ahmadi family now resides in 9 Fordwah. The police action has left the local community deeply shaken and further demonstrates the extent to which law enforcement continues to act under the influence of sectarian groups.

THE AHMADIYYA MOSQUE IN 9 FORDWAH AFTER THE DEMOLITION OF ITS MINARETS

KARTARPUR, DISTRICT FAISALABAD
14 August

On 14 August, a large anti-Ahmadiyya mob carried out coordinated attacks on two Ahmadi mosques in 275-RB Kartarpur, District Faisalabad, leaving multiple Ahmadis seriously injured and causing extensive destruction of religious and residential property. The violence followed a rally organised by activists affiliated with the TLP, ostensibly marking Independence Day and expressing solidarity with Palestine, during which participants delivered provocative speeches against the community. By late afternoon, the procession had swelled to an estimated 300 people and, under the leadership of Hafiz Rafaqat, a provincial assembly candidate of TLP, turned toward the Ahmadiyya places of worship. The mob first attacked the larger prayer hall with stone-pelting, then forced entry into the smaller site, vandalising doors, windows, and furnishings and demolishing its minarets. Ahmadis present at the sites, including Naveed Ahmad and Waheed Ahmad, were brutally assaulted, with Waheed Ahmad sustaining a serious head injury after being struck with a brick.

A VIOLENT MOB ATTACKING THE AHMADIYYA MOSQUE IN KARTARPUR, DISTRICT FAISALABAD

The violence escalated when the mob returned to the larger place of worship, broke down its doors, and set the building ablaze, destroying all contents, including religious furnishings, electrical equipment, solar panels, and security cameras. Nearby Ahmadi homes were also targeted, with windows smashed, doors broken, and personal property damaged or seized. Several Ahmadis, including Faisal Ahmad, Rizwan Ahmad, Mansoor Ahmad Shah, and Usman Ghani, suffered serious injuries during the attacks. Police subsequently registered two FIRs at Police Station Dajkot under FIR Nos. 905 and 906, invoking provisions of the Pakistan Penal Code relating to arson, rioting, looting, and terrorism, and naming 47 individuals alongside 250–300 unidentified suspects. While at least 25 attackers were reportedly arrested and a temporary police post established in the village, the incident left the local Ahmadi community of 32 households deeply shaken, underscoring the continued vulnerability of Ahmadi places of worship to organised, large-scale violence carried out in full public view.

KALIA NORIA, DISTRICT SHEIKHUPURA
2 September

In October, police in Kalia Noria, District Sheikhupura, damaged an Ahmadi place of worship and adjoining religious property after registering a blasphemy case based on allegations advanced by local clerics and anti-Ahmadi activists.

Events were set in motion when Maqbool Ahmad, an Ahmadi resident, approached police to register a complaint after sustaining injuries in an assault. However, the opposing party, acting in coordination with local clerics, presented a copy of the Holy Qur'an and community literature which they claimed had been recovered from the local Ahmadi place of worship. As a result, the police registered a blasphemy case against five Ahmadis, including Maqbool Ahmad, and sealed both the place of worship and the adjoining missionary residence.

All five accused later secured pre-arrest bail, after which the buildings were unsealed. However, the police subsequently attempted to arrest Maqbool Ahmad again, reportedly under pressure from TLP activists. Officers raided his farm despite the bail orders. During the operation, police demolished the prayer niche inside his private worship space and damaged other parts of the structure by removing sections of the roof and a window.

The attack on the mosque coincided with Finality of Prophethood conferences held on the night of 5 October in Bahuman and Kalia, where speakers delivered inflammatory and abusive speeches against Ahmadis. Although police were present in large numbers at these gatherings, no action was taken against public incitement.

The police registered a blasphemy case against five Ahmadis, including Maqbool Ahmad, and sealed both the place of worship and the adjoining missionary residence.

LAWAIRI WALA, DISTRICT GUJRANWALA
December

On 4 December, officials from the Revenue Department demolished the niche of the Ahmadiyya mosque in Lawairi Wala, District Gujranwala. The operation was undertaken without prior notice while related court proceedings remained pending.

Earlier in the year in July, Pir Tayyab Nawaz of Wazirabad, a local figure affiliated with the TLP, filed a petition before the Additional Sessions Judge in Wazirabad. He alleged that the minarets and niche of the place of worship violated the anti-Ahmadi laws and sought their demolition, along with legal action against community leaders. The petition also named the local police for failing to act on his complaint.

The court summoned the relevant parties and referred the matter to the District Intelligence Committee for review. Following its assessment, the police submitted a report endorsing the complainant's position and stating that the niche was unlawful. The court accepted the report and supported the demolition. In October, the court ordered a fresh review, which had not been completed at the time of the demolition.

Despite the matter remaining under judicial consideration, Revenue Department personnel went through with the demolition operation. No advance notice was issued. The operation lasted approximately 20 minutes and resulted in the removal of the niche.

07

Cemetery Attacks

> The right to life and the right to cultural identity go together, they are ineluctably intermingled. Physical and biological destruction is interrelated with the destruction of a group's identity as part of its life, its living conditions.

Judge Antônio Augusto Cançado Trindade (ICJ 2016: 345)

Cemetery Attacks

SPOTLIGHTS

FAROOQABAD, DISTRICT SHEIKHUPURA
January

In January, members of the Ahmadiyya Muslim Community in Farooqabad, District Sheikhupura, were subjected to a coordinated campaign of intimidation that included the desecration of Ahmadi graves and the marking of Ahmadi homes with religious slurs.

The incidents began on the night of 18 January, when anti-Ahmadi graffiti appeared outside the residences of several Ahmadi families. Community members reported the vandalism to local police. According to a police alert subsequently shared with the community, the graffiti was attributed to Rashid Kamboh, identified as a local leader of the Tehreek-e-Labbaik Pakistan (TLP). The alert further noted that information had been received indicating that TLP activists were discussing plans to target Ahmadi mosques, cemeteries, and homes across the district, and that threats to the lives of Ahmadis could not be ruled out.

Despite these warnings, the response by local authorities was limited. Municipal workers removed some of the graffiti at the direction of the administration, but the slogans reappeared shortly afterwards at the same locations.

Three days later, on the night of 21 January, unidentified individuals entered the Ahmadiyya cemetery in Farooqabad and vandalised seven graves. The attackers smashed headstones and defaced others with ink. Members of the community reported the incident to the police, who registered a complaint documenting the damage. In the days that followed, the perpetrators returned to the same cemetery and desecrated an additional thirty-three graves. By the end of the week, a total of 40 Ahmadi graves had been damaged.

Following the cemetery attacks, a delegation of community representatives met with the Additional Deputy Police Officer of District Sheikhupura. They submitted photographs of the damaged graves and graffiti and formally requested protection and action against those responsible. While the officer reportedly instructed the police security branch to look into the matter, community members said that the police appeared unwilling to take any action. In several locations, the administration again attempted to conceal the graffiti by covering it with whitewash, but no sustained measures were taken to prevent the broader harassment faced by Ahmadis in the area.

A DESECRATED GRAVE IN FAROOQABAD

LARKANA
January

Abdullah Chandio, an Ahmadi man from Larkana, Sindh, died on 31 December 2024, while receiving medical treatment at a local health facility. During his treatment, a member of the hospital staff affiliated with the religious party Jamiat Ulema-e-Islam identified him as Ahmadi and disclosed his religious identity.

Following his death, photographs of the deceased were circulated on social media platforms accompanied by calls to prevent his burial in a Muslim cemetery.

In response to this growing online incitement, police officers were deployed outside the Chandio family home in Larkana. Police officials stated that their presence was intended to monitor the situation and prevent unrest. At the same time, individuals known locally for their hostility toward Ahmadis were observed visiting the area.

Given the risk of disruption and violence, the family conducted the funeral prayers inside their home rather than at a mosque or public prayer space. When the family later attempted to transport Abdullah Chandio's body to his ancestral village for burial, they were prevented from doing so. Police officers warned the family that proceeding with the burial could trigger violence and that they could not guarantee their safety.

After reassessing the situation and in the absence of any assurance of protection from the authorities, the family buried Abdullah Chandio at an alternative location.

DISTRICT SHEIKHUPURA
8 February

On 8 February, in Chak Jeed 16, District Sheikhupura, members of the Ahmadiyya Muslim Community were prevented from conducting the funeral prayers of Sharif Ahmad, an elderly Ahmadi resident of the village who had died several days earlier.

Following the public announcement of Sharif Ahmad's death over the village mosque loudspeaker, individuals affiliated with the TLP gathered at the location where the funeral arrangements were underway. Additional TLP members were brought in from a neighbouring village.

Police personnel arrived at the scene but did not intervene to disperse the group. According to community members present, the police took no action against those attempting to block the prayers.

Instead, the authorities advised the community to refrain from holding the funeral prayer in the village and to conduct it in Rabwah, where the deceased had already arranged to be buried. As a result of this intervention, the funeral prayers for Sharif Ahmad were not permitted to take place in his home village.

KOTLI, AZAD JAMMU AND KASHMIR
21 March

In the early hours of 21 March, unidentified individuals vandalised the Ahmadiyya cemetery in Kotli, resulting in the destruction of all 76 Ahmadi graves at the site. Community members reported that the attack took place around dawn, during a period when electricity to the area had been cut off.

Police later registered a case against unknown persons under Section 297 of the Pakistan Penal Code, which criminalises trespass at burial places and the desecration of graves. No suspects were identified or arrested.

The attack followed shortly after a meeting between members of the local Ahmadi community in Kotli and the Deputy Commissioner (DC). During that meeting, the DC instructed the community to place identification boards outside Ahmadiyya mosques and cemeteries and to hold Friday and Eid prayers two hours later than other Muslim communities. These directives were reportedly issued on the grounds of maintaining public order. Community members expressed concern that such instructions publicly marked out Ahmadi religious sites and practices, increasing their vulnerability to attack.

The response of the authorities to the cemetery desecration was limited to the registration of a police case against unnamed individuals. Officials did not announce any additional security measures for Ahmadi religious or burial sites, nor did they indicate whether the attack would be examined in the context of the earlier administrative instructions that singled out Ahmadis.

In the early hours of 21 March, unidentified individuals vandalised the Ahmadiyya cemetery in Kotli, resulting in the destruction of all 76 Ahmadi graves at the site.

SHAKARGARH, DISTRICT NAROWAL
May

In late May, video footage circulated on social media showing a group of anti-Ahmadi activists in Shakargarh deliberately setting fire to a rented cold-storage cabin. During the attack, the perpetrators could be heard chanting slogans denouncing Ahmadis and invoking the doctrine of the Finality of Prophethood.

The incident followed the death of an Ahmadi woman from the nearby village of Kullah. While members of her family travelled to attend the funeral, her body was temporarily placed in the cold-storage cabin. After the burial had taken place, local activists learned that the facility had been used to store the body of an Ahmadi.

On 26 May, an enraged mob returned to the site and set the cabin alight, claiming that it had been defiled because it had been used in connection with an Ahmadi burial. The destruction was carried out openly and recorded on video.

HEAD CHANAWAN, DISTRICT GUJRANWALA
May

In May, the burial of an Ahmadi man was prevented in the common cemetery of Head Chanawan, District Gujranwala, following the intervention of the TLP and the subsequent actions of local authorities.

The deceased, Abid Farooq, died on 25 May while receiving medical treatment in Lahore after sustaining a serious head injury in a road traffic accident several weeks earlier. Following his death, family members brought his body to Head Chanawan and began preparations for his burial in the common cemetery.

As the burial site was being prepared, TLP activists from the nearby locality of Jamke Chatta arrived at the cemetery and insisted that Ahmadis could not be buried there. Police were informed and relayed the situation to the district administration. Shortly thereafter, the Assistant Commissioner and the Superintendent of Police, Wazirabad, arrived at the site accompanied by a substantial police contingent.

Rather than ensuring the family's right to lay the deceased to rest, officials cited the risk of public disorder and directed that the burial not proceed at the cemetery. The family was instructed to make arrangements at an alternative location. As a result, the body was transported to Saadullahpur, District Mandi Bahauddin, where the funeral rites were eventually carried out.

RODHA, DISTRICT KHUSHAB
10 May

The headstones of all 90 Ahmadi graves at the local cemetery in Rodha were destroyed on 10 May.

The desecrations followed sustained pressure from local police authorities on the Ahmadi community to remove the gravestones themselves. Community representatives had previously informed the local administration that they would not comply with these demands, arguing that removing the headstones would violate the dignity of the deceased and risk legitimising further discriminatory measures against Ahmadi burial practices.

Shortly after the community's refusal, unidentified individuals entered the cemetery and demolished the gravestones. No protective measures had been implemented at the cemetery despite prior warnings and the documented risk of vandalism. At the time of writing, authorities had not announced any arrests or steps taken to investigate whether the destruction of the graves was linked to the earlier pressure exerted on the community.

AN AHMADI GRAVE DESECRATED IN KHUSHAB'S RODHA DISTRICT

During the past five years, 1046 Ahmadi graves have been destroyed or desecrated in Pakistan.

VIOLENCE AND DENIAL OF BURIAL IN PIRO CHAK, SIALKOT

21–24 September

In Piro Chak, District Sialkot, a two-year dispute over access to the local cemetery erupted into violence between 21 and 24 September. For over two years, Ahmadis had been denied burial rights in the village cemetery despite repeated assurances from the administration that the issue would be resolved. Officials had earlier proposed dividing the site between Ahmadis and other Muslims but failed to act, forcing at least six Ahmadi families to bury their dead elsewhere.

The situation escalated following the death of 55-year-old Qudsia Tabassum, wife of Muzaffar Ahmad. When the community requested permission to bury her in the cemetery, the authorities again refused, advising them to make temporary arrangements at another location. The family placed the body in the mortuary and met the DC, who claimed not to have been informed of the issue, promised to review the site, and asked that the burial proceed elsewhere in the meantime.

As the funeral prayer concluded in Piro Chak, and the body was being taken for burial at the Ahmadi cemetery in Bhadal, members of TLP gathered along the route. They chanted anti-Ahmadi slogans and incited violence, leading to clashes in which several individuals were injured. Police at the scene were unable to prevent the mob from blocking roads, throwing stones, attacking homes, and setting fire to property, including a motorcycle. Agitators later pressed the police to register cases against Ahmadis, though no FIR has yet been filed.

On 24 September, under police supervision, the burial was carried out in Bhadal. Officials have since said they intend either to partition the Piro Chak cemetery or provide an alternative burial site. The dispute originated in 2022 when local clerics began asserting that the cemetery was reserved for Muslims alone.

08

Anti-Ahmadi Hate Advocacy, Rallies, and Conferences

> **Authorities must end the growing attacks on Ahmadis. They must respect, protect, promote and fulfil the human rights of the members of the community.**

Livia Saccardi, Deputy Regional Director for South Asia at Amnesty International

Anti-Ahmadi Hate Advocacy, Rallies, and Conferences

SPOTLIGHTS

BARALI, KOTLI, AJK
January

On 14 January, a group of agitators rallied near Ahmadi homes in Barali, forcing residents to remain confined to their homes. The community submitted a written complaint to the authorities, requesting legal action against the perpetrators.

On 17 January, another gathering was held in the form of a conference where speakers delivered anti-Ahmadi speeches and cited discriminatory laws to incite hostility against the community. The event continued until sunset. No preventative measures were taken by the police.

RABWAH
6-7 September

Over consecutive days, several anti-Ahmadi processions and conferences took place in Rabwah, the headquarters of the Ahmadiyya Muslim Community. The events featured inflammatory speeches and open incitement against Ahmadis, with the complicity and tacit approval of the authorities.

On 6 September, a procession marking Eid Milad-un-Nabi was held in Rabwah. The procession began in Muslim Colony and moved through the town centre before concluding at the main bus stand.

At multiple stops, speakers delivered virulently anti-Ahmadi speeches, including calls to "end the domination of Qadianis in Rabwah" and targeted incitement against community members. One cleric, addressing an estimated 350–400 participants, urged attendees to publicly confront any Ahmadi they came across and to join a larger anti-Ahmadi conference scheduled for the following day.

Throughout the procession, derogatory and provocative language as well as conspiratorial claims about internal divisions within the Ahmadi community were used to inflame the crowd. A later procession in the afternoon drew up to 1,000 participants.

The following day, on 7 September, an annual International Khatm-e-Nabuwwat Conference was held in Muslim Colony to commemorate the 1974 parliamentary declaration that stripped Ahmadis of their Muslim identity under the constitution of Pakistan.

The event, attended by several hundred participants, featured prominent clerics and political figures, including members of the Tehreek Madah Sahaba, Ulema Council Pakistan, and International Khatm-e-Nabuwwat Movement.

Speakers repeatedly described Ahmadis as traitors and accused the community of conspiring against Pakistan's ideological foundations.

Speakers repeatedly described Ahmadis as traitors and accused the community of conspiring against Pakistan's ideological foundations. They vowed to defend Pakistan's blasphemy and anti-Ahmadi laws, warning that any attempt to amend these would be met with violent resistance. Several speakers invoked extremist rhetoric, alleging that Ahmadis were fifth columnists who were bringing about a moral decay in the country. One cleric, Tahir Mahmood Ashrafi, publicly called on the government to "bring Qadianis within the scope of the law" and to prohibit Ahmadi places of worship from being called mosques.

AN ANTI-AHMADI RALLY ORGANISED BY MAJLIS AHRAR IN THE COMMUNITY'S HEADQUARTERS OF RABWAH

DHAKA, BANGLADESH
15 November

On 15 November, a mass rally was held at Suhrawardy Udyan in Dhaka under the banner of the Sammilito Khatme Nabuwat Parishad. Speakers called on the Bangladeshi authorities to formally declare Ahmadis non-Muslim and to impose sweeping restrictions on their religious practices and identity.

The event brought together a wide range of domestic and foreign clerics and political figures and launched a year-long mobilisation campaign. It marked a significant escalation in efforts to import Pakistan-style anti-Ahmadi measures into Bangladesh and raised serious concerns for the safety and equal citizenship of Ahmadis in the country and the credibility of Bangladesh's constitutional guarantees of religious freedom.

Speakers demanded that the government formally declare Ahmadis non-Muslim, bar them from praying in mosques, confiscate their religious literature, and prohibit them from using Islamic terms and nomenclature. The breadth of participation—stretching from Bangladesh's major Islamist parties to visiting delegations from Pakistan, India, Saudi Arabia, and Egypt—underscored the event's regional scope.

Maulana Fazlur Rehman, head of the JUI-F and a prominent figure in Pakistan's anti-Ahmadi politics, was among the senior clerics who spoke at the rally.

According to press reports, Fazlur Rehman told the crowd: "We have bled in Pakistan to honour our Prophet, we will bleed again if needed. They are Kafirs and you must uphold the honour of prophets like us."

Bangladeshi clerics echoed these positions. Leaders from Jamaat-e-Islami, Islami Andolon Bangladesh, Khelafat Majlis and Hefazat-e-Islam pledged to push for constitutional or legislative amendments to exclude Ahmadis from Islam. Some framed the post–5 August political environment, marked by the fall of Sheikh Hasina's government, as an "opportunity" to advance an "Islamic resurgence." Speakers warned that if the state failed to act, "tougher programmes" would follow, including mass mobilisation campaigns and continued public pressure.

Organisers announced a year-long campaign designed to build momentum and put political pressure on the interim government: signature drives, district-level petitions, divisional conferences, and a planned national ulema–mashayekh assembly in December 2026 if their demands were not met.

The scale of participation, the involvement of senior foreign clerics, and the explicit calls for state-backed restrictions on Ahmadi religious life indicate a shifting landscape in Bangladesh, one that departs from the country's long-standing constitutional guarantees of religious freedom.

INTERNATIONAL KHATM-E-NUBUWWAT CONFERENCE AT SUHRAWARDY UDYAN IN DHAKA

A sharp escalation in anti-Ahmadi violence swept across Bangladesh in 2024, following the collapse of Sheikh Hasina's government on 5 August. With state institutions weakened and security forces overstretched, religious extremist groups moved quickly to exploit the political vacuum, targeting Ahmadis and other minorities in coordinated attacks across multiple districts.

On the afternoon of Hasina's resignation, a mob descended on Ahmadnagar in Panchagarh Sadar Upazila, vandalising at least 117 Ahmadi homes, looting property, and setting buildings ablaze. The main Ahmadiyya mosque, community offices, and a guest house were desecrated and torched, and Jamia Ahmadiyya Bangladesh was attacked. Twenty-two Ahmadis were injured, including 16-year-old Shahriar Rakeen, who later died after more than three months in hospital.

Violence spread the same evening to Taraganj in Rangpur District, where the local Ahmadi mosque was set on fire, and to Bamnail (Rajshahi), Choraikhola (Nilphamari), and Madartek (Dhaka), where attackers burned mosques, looted homes, and issued death threats. Ahmadis in Madartek were subsequently prohibited from using microphones for the call to prayer. In Sherpur District, religious extremists looted and set fire to Ahmadi homes and the local mosque, forcing around twenty families to flee. A planned assault in Mymensingh District days later was prevented only by military intervention. The financial cost of the August violence reached an estimated 200 million taka.

The attacks were followed by renewed clerical demands for the state to formally declare Ahmadis non-Muslim. At a large "Ulama-Mashayekh Conference" in Dhaka on 24 October 2024, religious leaders issued a six-month ultimatum to the interim government and called for Ahmadis to be barred from using Islamic terms, calling their places of worship mosques, performing the call to prayer, and publishing religious literature. Several speakers threatened to mobilise a rally of one million people if their demands were not met.

Legal harassment also intensified. False blasphemy-related cases were filed in Ahmadnagar, Shalshiri, and other regions. In Brahmanbaria, an Ahmadi teenager was detained after extremists circulated fabricated screenshots from a fake social media account created in his name.

Anti-Ahmadi sentiment has been a recurring feature of Bangladesh's religious landscape for decades, however, the post-Hasina environment has produced a new phase of anti-Ahmadi agitation: more aggressive, more coordinated, and increasingly intertwined with regional networks of clerics and religious groups. This environment formed the backdrop to the November 2025 Khatme Nabuwat rally in Dhaka, where domestic and foreign speakers openly urged the adoption of Pakistan-style legal exclusion. This convergence of domestic instability and external support has created conditions for a more organised nationwide campaign against the community.

MUSLIM COLONY, RABWAH
30–31 October

For two days in late October, thousands of clerics and activists converged on Muslim Colony, Rabwah, for the 44th annual Majlis Tahaffuz Khatme Nabuwwat conference.

Attendance swelled throughout the conference, reaching an estimated 15,000 at its peak. Participants were transported from across Pakistan, particularly from Punjab and Khyber Pakhtunkhwa, and the event included senior figures from major religious parties. Among them were Maulana Fazlur Rehman, head of the JUI-F, and Captain Muhammad Safdar, husband of the Chief Minister of Punjab. Both men used the platform to advance inflammatory narratives about Ahmadis and portray the defence of Pakistan's anti-Ahmadi laws as a religious obligation.

Across several sessions, speakers denounced Ahmadis as apostates and heretics, urged nationwide boycotts of the community, and glorified individuals convicted of murdering alleged blasphemers. Fazlur Rehman framed the Ahmadi issue as a historic religious and geopolitical struggle. Safdar went further, explicitly calling for the creation of new Mumtaz Qadris, to deal with blasphemers. He demanded that judges, politicians and even pilgrims travelling for Hajj be screened for their belief in the Finality of Prophethood, and repeated his view that Ahmadis should neither call their places of worship mosques nor identify themselves as Muslims.

Other clerics invoked Pakistan's blasphemy laws in ways that encouraged vigilante violence.

One speaker insisted that there could be no repentance for blasphemy and that the only viable punishment was death.

Another referenced a list of court rulings that, he claimed, had progressively curtailed the ability of Ahmadis to identify as Muslims, and asserted—without evidence—that hundreds of Ahmadis had renounced their faith since the passing of recent judgments.

The conference concluded with a set of resolutions that consolidated the themes of the proceedings. In summary, these resolutions:

- Reaffirmed that any deviation from the doctrine of the finality of prophethood constituted disbelief and apostasy.
- Rejected the National Commission for Minority Rights Act 2025 unless it explicitly preserved the blasphemy laws, the 1984 anti-Ahmadi ordinance, and all Islamic constitutional provisions, while excluding blasphemy-related cases from the Commission's mandate.
- Demanded written affidavits from Commission members affirming allegiance to these laws, threatening nationwide protests otherwise.
- Called for a ban on alleged "armed Qadiani organisations," for Ahmadi charitable endowments to be placed under state control, and for a complete ban on Ahmadi preaching, publications, and educational activities.
- Urged the government to curtail Ahmadi international advocacy, which organisers described as an attempt to discredit Pakistan's Constitution under the guise of human rights.
- Called for heightened policing of online content, rapid prosecutions in blasphemy cases, and harsher enforcement of all anti-Ahmadi legislation.

Throughout the conference, thousands of participants moved freely through Rabwah under the protection of a sizable police presence. As with the earlier September gatherings, the event once again demonstrated how state-sanctioned mass mobilisation in Rabwah serves as a platform for systematic incitement against a community already denied their fundamental rights, while reinforcing the political and religious narratives that underpin their exclusion.

While anti-Ahmadi hate rallies are permitted across Pakistan, the community has not been allowed to hold its own annual conference since 1984.

09

Systematic Everyday Abuses

“Since being declared non-Muslim under Pakistan’s Constitution in 1974, the Ahmadiyya community has lived under a regime of systematic discrimination. Laws that criminalise their religious practice have entrenched prejudice, emboldened extremists, and provided impunity for harassment.”

Eurasia Review

Systematic Everyday Abuses

SPOTLIGHTS

PUNJAB
January

In January, authorities in Punjab intervened to remove Qur'anic verses and Islamic inscriptions from Ahmadi-owned properties in two separate locations.

The first incident occurred in Garha Jattan, District Jhelum, after a telecommunications company placed a commercial advertisement on the exterior wall of a grocery shop owned by the local community president. The advertisement incorporated a Qur'anic verse. Local Tehreek-e-Labbaik Pakistan (TLP) activists objected to the displaying of the verse on an Ahmadi business. When the shop owner declined to have the advertisement altered or removed, officials from the local administration intervened and erased the Qur'anic text themselves.

Later the same month, a similar incident took place in Gujranwala when the police ordered Ahmadis to remove Islamic inscriptions displayed on their properties. Community members refused, stating that they would not remove the inscriptions themselves and nor would they permit any non-state actors to do so. Police officers responded that they were acting under official instructions. They subsequently covered the inscriptions with black paint on one commercial property and two private residences.

SHALIMAR TOWN, LAHORE
May

During Friday prayers at an Ahmadi mosque, two unidentified men positioned themselves outside the building and began filming worshippers on their mobile phones. They then made a series of phone calls, after which a crowd gathered around the premises, including outside a neighbouring shop and along a rear alleyway adjoining the premises.

A designated focal person from the local Ahmadi community informed the Station House Officer (SHO), who arrived at the scene with police personnel. The Sub-Divisional Police Officer of Baghbanpura was also present. Police officers spoke with local clerics who had gathered at the site. The clerics demanded the immediate closure of the mosque and the arrest of those inside. Other law-enforcement agencies were placed on alert.

While these discussions were ongoing, two Ahmadi worshippers exited the building through a side gate. They were seen by the crowd and handed over to police, but were released shortly afterwards.

Approximately one hour later, police began evacuating the remaining worshippers in small groups.

TOLEKI, KAMOKI, DISTRICT GUJRANWALA
14 March

Javed Ahmad was travelling by motorbike to attend the Friday prayers when he was followed by a man known as Aqeel. Aqeel intercepted him, accused him of engaging in religious preaching, and summoned another individual. The two men then assaulted Javed Ahmad, to the point of injury.

The incident was reported to the local security officer. Instead of initiating proceedings against those responsible for the attack, the police took Javed Ahmad into custody. Later the same day, another Ahmadi went to the police station to inquire about his detention. The SHO ordered him to leave, citing the presence of clerics gathered at the station.

By the evening, Javed Ahmad remained in custody. Members of the local Ahmadi community contacted the District Security Officer and the City Police Officer in Gujranwala, both of whom confirmed that he was being held and stated that he would be released the following day. On the evening of 15 March, police escorted him back to his home.

Shortly thereafter, officers from the City Police Station returned and took him into custody again. He was advised to leave his home for a period of one month despite being the victim of the original assault.

Ahmadi representatives raised objections with senior police officials, stating that the response amounted to punitive action against the victim while those responsible for the violence faced no consequences. Following this intervention, Javed Ahmad was eventually allowed to return to his home.

LALO LASHARI, HYDERABAD
July

Police in Hyderabad intervened to prevent Ahmadis in the Lalo Lashari area from holding congregational prayars following pressure from local clerics and elected municipal representatives.

On 17 July, law enforcement officers showed local community members a written petition submitted by members of Union Council No. 15, including the council chairman, vice chairman, and the imam of the Noori Mosque. The petition accused the community of holding the Friday prayers and proselytising at their prayer centre.

Police informed the two men that the community would no longer be permitted to hold congregational worship in the locality. They were compelled to sign a written undertaking stating that the community would not hold the Friday prayers, would not worship at their prayer center or any other location, and would refrain from any activity that might be objectionable.

On 18 July, police enforced these instructions by preventing Ahmadis from holding the Friday prayers. During the same period, clerics at the local mosque delivered sermons directed against the Ahmadi community and distributed anti-Ahmadi pamphlets to worshippers.

They were compelled to sign a written undertaking stating that the community would not hold the Friday prayers, would not worship at their prayer center or any other location, and would refrain from any activity that might be objectionable.

In every sphere of life, whether in education, employment, private worship, or social interactions, Ahmadis face increasing restrictions on their civil liberties and fundamental rights.

RAHWALI, DISTRICT GUJRANWALA
4 August

Local authorities forcibly removed religious inscriptions from two Ahmadi homes in a late-night operation carried out jointly by the police and revenue officials.

One of the homes belonged to Muhammad Laiq, a retired Junior Commissioned Officer, where a nameplate bearing an army insignia and a partial Quranic verse was displayed. At a nearby Ahmadi residence, a tile inscribed with the phrase MashaAllah was affixed to the exterior wall.

Around midnight on 4 August, police officers accompanied by officials from the revenue department and the local Patwari arrived at the site. The team forcibly removed the nameplate and smashed the decorative tile with hammers. The homes are situated opposite the local Ahmadi mosque. Following the incident, police officers confiscated the digital video recorder from the Ahmadi mosque and erased the surveillance footage of the operation.

DISTRICT KOTLI, AZAD KASHMIR
9 September

Authorities in District Kotli, Azad Jammu and Kashmir, established a formal oversight mechanism to monitor Ahmadi funerals and inspect Ahmadi mosques following sustained pressure from extremist religious groups.

For approximately three months, anti-Ahmadi activists submitted repeated applications to the Deputy Commissioner (DC) of Kotli demanding official intervention. These complaints alleged that Ahmadis were conducting funeral rites in a manner similar to those of Muslims and claimed that such practices could 'mislead' or 'confuse' the wider public.

On 9 September, the DC issued a written communication to the District Mufti acknowledging the receipt of multiple complaints from individuals described as 'Ahl-e-Islam.' The letter referred both to Ahmadi funeral practices and to allegations concerning the expansion of Ahmadi places of worship. It directed that representatives from the Sunni, Shia, Ahl-e-Hadith, and Deobandi sects be part of a formal review process.

Following these instructions, the administration constituted a seven-member committee chaired by the District Mufti. The committee comprised one representative from each of the four sects, along with the President of the Kotli Bar Association. Its mandate included reviewing Ahmadi funeral arrangements with the stated aim of preventing the participation of non-community members, as well as inspecting Ahmadi places of worship to identify and report the presence of any symbols deemed to be Islamic.

HATEFUL GRAFFITI ON AHMADI HOMES IN PUNJAB

Denied Freedom: Ahmadi Prisoners of Conscience

As of 2025, numerous Ahmadis remain imprisoned in Pakistan under blasphemy and cybercrime laws, often on baseless or religiously motivated charges. Despite repeated appeals, many continue to be denied bail, facing prolonged detention in a deeply unjust legal system.

SHIRAZ AHMAD

Shiraz Ahmad was arrested by the Cyber Crime Police in Lahore on 20 June 2019. He was accused of sharing Ahmadiyya-related content in an online chat group and apprehended in Hafizabad on 25 February 2021. Later, additional blasphemy charges under Section 295-C were added to his case. Despite repeated requests for bail, the Supreme Court has rejected his appeals. A bail petition was subsequently heard in the Lahore High Court; however, on 7 July 2025, his petition was dismissed. As of now, Shiraz Ahmad has spent over four and a half years in prison.

AHMADIS IN UCH SHARIF CASE

On 27 May 2025, the Uch Sharif Police registered an against 12 Ahmadis and 3 unidentified individuals. The case followed a physical assault on a group of Ahmadis by members of Tehreek-e-Labbaik Pakistan, which arose from a dispute over irrigation. Eleven of the Ahmadis were arrested. On 8 July 2025, the court granted bail to five of the accused but rejected the bail applications of the other six. Of the six imprisoned, a further five were granted bail by the Supreme Court later in the year. By the end of 2025, only one of the Ahmadis originally arrested, Luqman Ahmad, remained in prison.

ABDUL QAYYUM, SHAFIQ AHMAD, MUHAMMAD ANWAR, ASAD AHMAD ABRO

In Larkana, six Ahmadis were charged under PPC sections 298-B and 298-C on 31 July 2024 following orders from Additional Sessions Judge Rashid Ali. Abdul Qayyum, Shafiq Ahmad, and Muhammad Anwar were arrested from the courtroom on 10 October after their bail was denied. On 15 October, a mob attacked another of the accused, Asad Ahmad Abro, assaulted him, and took him to the Senior Superintendent of Police Office, where he was placed in custody.

JARIULLAH

A police case was registered against Jariullah, Ahmadi, in the Cyber Crime Wing Multan on 30 August 2025 under case number 206 for offences under Sections PECA 2016, 295-A, 295-B, 295-C, 9, 10, 11, 20, 21-D, 2UA, and 26-A. He was subsequently arrested. He applied for bail after arrest. Additional Sessions Judge Mumtaz Ahmad heard the plea on 11 November 2025 and reserved the decision. On 13 November 2025, the court rejected the bail application, and he remains in custody.

MUBARAK AHMAD SANI

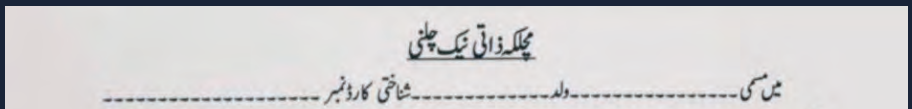
Mubarak Ahmad Sani, an Ahmadi educator, was arrested on 7 January 2023 in connection with FIR No. 661/22 registered at Rabwah under Sections 295-B and 298-C of the Pakistan Penal Code and Section 9(1) of the Punjab Holy Qur'an (Printing and Recording) Act 2011. After spending over thirteen months in custody, he was granted post-arrest bail by the Supreme Court on 6 February 2024. On 24 December 2025, an Additional Sessions Court convicted him under Section 295-B and sentenced him to life imprisonment, with a concurrent three-year sentence under Section 298-C.

External Assessments of Ahmadi Persecution in 2025

AMNESTY INTERNATIONAL

Amnesty International documented a sustained pattern of state-enabled repression and violence against Ahmadis in Pakistan during the year, noting with particular concern the increasing crackdowns against the fundamental religious practices of the community.

In a June statement, Amnesty reported that local and regional authorities across Pakistan actively restricted Ahmadi observances during Eid-ul-Adha through affidavits, surety bonds, police directives, and preventive detention orders, often issued in response to applications by religious groups including Tehreek-e-Labbaik Pakistan and bar associations. Amnesty examined more than 15 affidavits in multiple districts requiring Ahmadis to refrain from Eid prayers or ritual sacrifice under threat of heavy fines or criminal sanction, and reviewed official notices directing police action against Ahmadi worship.



مچلکہ ذاتی نیک چلنی

میں مسمی ---------- ولد ---------- شناختی کارڈ نمبر ----------

ساکن ---------- تھانہ ---------- تحصیل ----------

---------- بروئے تحریر ہذا اقرار کرتا ہوں کہ میں حکومت پاکستان کی ہدایت کے مطابق نہ تو عید نماز ادا کروں گا اور نہ ہی قربانی کروں گا قانون بالا کے تحت حسب ذیل احکامات کی تعمیل کا پابند ہونگا اگر اس میں کسی بھی قسم کی کوئی کوتاہی کروں گا تو مبلغ 5,00,000 روپے بطور تاوان ہرجانہ حکومت پنجاب پاکستان کے خزانہ میں داخل کراؤں گا۔ جس میں میرا کوئی عذر نہ ہوگا۔

AN AFFIDAVIT AHMADIS WERE FORCED TO SIGN DURING EID

The organisation further documented repeated failures by authorities to protect Ahmadis from violence, including killings, mob attacks, and routine harassment around the Friday prayers and during Ramadan, alongside the continued use of anti-Ahmadi provisions of the Penal Code to criminalise religious practice. Amnesty concluded that the cumulative effect of these measures reinforced a climate in which Ahmadis faced systematic discrimination, violence, and the denial of their right to freedom of religion or belief.

In a separate post issued in March on the social media platform X, Amnesty International warned that repression of Ahmadis had intensified during Ramadan, particularly around the Friday prayers. The organisation highlighted a pattern of police interference, harassment, and detentions linked directly to congregational worship, noting that Ahmadis were repeatedly prevented from offering prayers or were taken into custody under the pretext of maintaining public order. Amnesty also drew attention to the lethal consequences of this environment, including mob violence targeting Ahmadis during religious observances, and underscored the failure of authorities to intervene effectively or provide protection.

UNITED NATIONS SPECIAL PROCEDURES

UN human rights experts issued a joint warning in July highlighting widespread impunity for violence and discrimination against religious minorities in Pakistan, with particular concern for the Ahmadiyya Muslim Community.

The experts documented a pattern of extrajudicial killings, arbitrary arrests, deaths in custody, and attacks on places of worship and cemeteries, noting that these violations occurred in a climate shaped by sustained hate speech and incitement by political and religious actors. They cited the demolition of a century-old Ahmadi mosque in Daska, the sealing and closure of mosques in Karachi and Lahore, the destruction of minarets in Bahawalnagar, mass arrests including minors and persons with disabilities, and large-scale desecration of Ahmadi graves, including in Kotli, Azad Jammu and Kashmir.

The experts warned that these abuses persisted amid tacit official complicity and a failure of accountability, with prosecutions and sentencing falling far short of the gravity of the crimes. They stressed that Ahmadis continue to face entrenched discrimination under Pakistan's legal framework, called for the repeal of the blasphemy laws, and urged immediate action to end impunity, protect vulnerable communities, and uphold Pakistan's obligations under international human rights law.

HUMAN RIGHTS WATCH

A report published by Human Rights Watch in June 2025, *A Conspiracy to Grab the Land: Exploiting Pakistan's Blasphemy Laws for Blackmail and Profit*, identified Ahmadis as among the religious communities most systematically harmed by the abuse of Pakistan's blasphemy framework.

The report documented how accusations against Ahmadis are frequently deployed not only to criminalise their religious identity but also to trigger forced displacement, particularly in neighbourhoods where Ahmadi families live without formal land titles or legal protections. Human Rights Watch found that blasphemy allegations against Ahmadis often lead to mob violence, police inaction, and sustained threats, leaving families with no realistic option other than flight. This displacement, in turn, enables the seizure of homes, land, and businesses through coercion, intimidation, and distress sales carried out under fear of lethal violence.

The report further highlighted entrenched structural biases within Pakistan's criminal justice system, noting that Ahmadis accused under blasphemy provisions face prolonged pretrial detention, denial of due process, and trials conducted in an atmosphere of intimidation. At the same time, perpetrators of violence and incitement against Ahmadis are rarely investigated or prosecuted, reinforcing a cycle of impunity.

Human Rights Watch documented how the routine failure of police to protect Ahmadis during mob attacks, coupled with political and clerical patronage for those exploiting blasphemy accusations, has normalised the use of the law as a tool for economic exploitation and social exclusion.

Within this framework, the report concluded that Ahmadis experience blasphemy accusations as instruments of sustained persecution that undermine their personal security, property rights, and the possibility of remaining safely rooted within their own communities.

INDEED, COUNTLESS ATROCITIES ARE COMMITTED AGAINST AHMADIS, ESPECIALLY IN PAKISTAN AND SOME OTHER COUNTRIES, YET BY THE GRACE OF ALLAH THE ALMIGHTY, AHMADIS REMAIN STEADFAST IN THEIR FAITH.

HAZRAT MIRZA MASROOR AHMAD | 30 MAY 2025

The events documented in 2025 demonstrate that persecution of Ahmadi Muslims in Pakistan is sustained through an interlocking set of legal, administrative, and social mechanisms that operate across institutions to curtail the religious, civic, and civil rights of the community.

Throughout the year, Ahmadis were subjected to deadly attacks, mass arrests, forced closures of places of worship, the criminalisation of their religious practices, exclusion from legal protection mechanisms, and sustained public incitement. These abuses followed identifiable patterns in which sectarian mobilisation was translated into state action, while authorities repeatedly failed to protect victims, investigate violations, or hold perpetrators accountable.

The cumulative impact of these violations affected every aspect of Ahmadi life. The sealing and demolition of mosques, the suppression of Friday and Eid prayers, targeted violence, and the obstruction of burials collectively curtailed with the community's ability to practise its faith, educate its children, maintain livelihoods, and participate in public life. These conditions created sustained pressure that left many Ahmadis with no meaningful choice but to withdraw, disperse, or abandon long-established communities.

Judicial and legislative developments during the year reinforced this environment. The life sentence imposed on Mubarak Ahmad Sani exposed how blasphemy legislation could be wielded to transform internal community activities into grounds for criminal punishment. The decision of the Parliament to exclude Ahmadis from a national minorities commission reaffirmed their place outside recognised categories of citizenship. Taken together, these developments entrenched a framework in which Ahmadi rights are treated as conditional, revocable, and subject to religious pressure.

Taken as a whole, the abuses faced by Ahmadi Muslims in 2025 confirm the entrenchment of a system in which discrimination is embedded in law, policy, and institutional practices. Its cumulative effect has been to narrow the conditions under which Ahmadis can worship, study, work, and participate in civic life, while extending vulnerability into death through crackdowns against Ahmadi burial rites. The persistence of these patterns, combined with the absence of effective protection or accountability, points to a deepening crisis marked by sustained violence, legal exclusion, and the progressive removal of Ahmadis from public and communal life across Pakistan.

CONCLUSION